

# **Primary Corridor Transportation Project**

## **PRODUCT 7-54 TRADITIONAL CULTURAL PROPERTIES OR PRACTICES REPORT (SDEIS)**

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**City and County of Honolulu  
Department of Transportation Services**

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## TABLE OF CONTENTS

ACT 50 – CULTURAL PRACTICES ASSESSMENT PROJECT REPORT .....	1
1.0 EXECUTIVE SUMMARY .....	1
2.0 BACKGROUND INFORMATION .....	1
3.0 IMPLEMENTATION FACTORS .....	2
4.0 OVERALL APPROACH AND METHODOLOGY .....	2
5.0 DEFINING CULTURAL PRACTICES .....	3
6.0 DEFINING THE STUDY AREA .....	5
7.0 IDENTIFICATION OF CULTURAL PRACTICES .....	8
7.1 Practices and Resources by Categories .....	8
8.0 POTENTIALLY AFFECTED CULTURAL PRACTICES .....	29
8.1 Culturally Significant Districts .....	29
8.2 Flora Gathered for Lei-Making, Sharing, Ceremonies and Cultural Activities .....	29
8.3 Lion Dances and Fireworks Associated with Lunar New Year Celebration .....	29
8.4 Kupuna Iwi .....	30
8.5 Parades .....	30
8.6 Street Festivals .....	30
9.0 PROCESS INTEGRATION .....	30
10.0 RECOMMENDATIONS .....	30
10.1 Establish Advisory Groups for the Chinatown District and Iolani Palace/Kamehameha Statue Areas .....	30
10.2 Early Consultation and Operational Planning for the Discovery and Culturally Appropriate Handling of Kupuna Iwi .....	31
10.3 Construction Phase and Operational Plans to Mitigate the Impacts to Parades and Street Festivals .....	31
10.4 Opportunities to Enhance Cultural Practices .....	31

## LIST OF FIGURES

FIGURE 6.1 AREA 1: KAPOLEI TO MIDDLE STREET .....	6
FIGURE 6.2 AREAS 2, 3, 4, 5 AND 6: MIDDLE STREET TO KAPIOLANI PARK .....	7

## LIST OF TABLES

TABLE 5.1 CULTURAL PRACTICE CATEGORIES .....	4
TABLE 7.1 FOOD PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: ETHNIC FOOD STORES .....	8
TABLE 7.1 (CONTINUED) FOOD PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: ETHNIC FOOD STORES .....	9
TABLE 7.2 FOOD PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: ETHNIC FOOD FACTORIES .....	10
TABLE 7.3 FOOD PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: FISHING .....	10
TABLE 7.4 DANCE PRACTICES AND RESOURCES BY DESCRIPTION AND AREA .....	11
TABLE 7.5 PHYSICAL PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: ETHNIC MARTIAL ARTS STUDIOS AND PERFORMANCES .....	12
TABLE 7.6 PHYSICAL PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: CANOE PADDLING .....	12
TABLE 7.7 PHYSICAL PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: SURFING .....	13
TABLE 7.8 PHYSICAL PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: ACUPUNCTURE, SHIATSU, LOMILOMI AND OTHER HEALING PRACTICES .....	14

TABLE 7.9 PHYSICAL PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: ETHNIC HERBALIST SHOPS .....	14
TABLE 7.10 ARTS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: HISTORICAL MUSEUMS .....	15
TABLE 7.12 ARTS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: ARTS AND CRAFT WORKSHOPS AND STUDIOS .....	16
TABLE 7.13 FLORA RESOURCES AND PRACTICES INVOLVING FLORA, BY DESCRIPTION AND AREA .....	17
TABLE 7.14 THEATRICAL RESOURCES BY DESCRIPTION AND AREA .....	17
TABLE 7.15 RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: CHURCHES AND OTHER PLACES OF WORSHIP .....	18
TABLE 7.15 (CONTINUED) RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: CHURCHES AND OTHER PLACES OF WORSHIP .....	19
TABLE 7.15 (CONTINUED) RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: CHURCHES AND OTHER PLACES OF WORSHIP .....	20
TABLE 7.16 RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: RELIGIOUS CEREMONIES .....	20
TABLE 7.16 (CONTINUED) RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: RELIGIOUS CEREMONIES .....	21
TABLE 7.17 RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: MEMORIALS, MEMORIAL MARKERS AND STATUES .....	21
TABLE 7.18 RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: CEMETERIES .....	22
TABLE 7.19 CULTURAL ORGANIZATIONS BY DESCRIPTION AND AREA: ETHNIC CULTURAL ORGANIZATIONS, SOCIETIES, AND CENTERS .....	23
TABLE 7.20 CULTURAL ORGANIZATIONS BY DESCRIPTION AND AREA: LANGUAGE SCHOOLS .....	24
TABLE 7.21 MUSIC PRACTICES AND RESOURCES BY DESCRIPTION AND AREA .....	24
TABLE 7.22 FESTIVALS AND CEREMONIES BY DESCRIPTION AND AREA: FESTIVALS .....	25
TABLE 7.22 (CONTINUED) FESTIVALS AND CEREMONIES BY DESCRIPTION AND AREA: FESTIVALS .....	26
TABLE 7.23 FESTIVALS AND CEREMONIES BY DESCRIPTION AND AREA: PARADES .....	27
TABLE 7.24 FESTIVALS AND CEREMONIES BY DESCRIPTION AND AREA: HISTORICAL COMMEMORATIONS .....	28
TABLE 7.25 MISCELLANEOUS CULTURAL PRACTICES BY DESCRIPTION AND AREA: ETHNIC BOOK STORES .....	28

## APPENDICES

APPENDIX A -- ACT 50, SESSION LAWS OF HAWAII 2000 .....	A-1
APPENDIX B -- ARTICLE IX AND XII OF THE STATE CONSTITUTION (RELEVANT SECTIONS) .....	B-1
APPENDIX C -- OFFICE OF ENVIRONMENTAL QUALITY CONTROL GUIDELINES .....	C-1
APPENDIX D -- CULTURAL PRACTICES ASSESSMENT PANEL NOTES .....	D-1

# **ACT 50 – CULTURAL PRACTICES ASSESSMENT PROJECT REPORT**

## **1.0 EXECUTIVE SUMMARY**

The newly enacted State Act 50 requires Environmental Impact Statements to include an assessment of cultural practices in the affected area. This law helps to ensure that cultural practices are considered during the planning process.

Primary Corridor Transportation Project (PRIMCOR) personnel identified traditional cultural practices in the urban area and measured the potential effect the bus rapid transit (BRT) project may have on the identified traditional cultural practices. To accomplish this assessment, several methods were employed: working with a panel of experts to develop definitions and ideas, discussing examples with informants, driving and walking through neighborhoods, and securing schedules and other publications.

“Cultural practices” was defined in a way that includes the many traditions and ethnicities of Hawaii. The entire route was assessed, paying particular attention to the area between the H-1 Freeway and the ocean, and from Middle Street to Kapiolani Park. The project created an inventory and reviewed potential impacts.

The Primary Urban Center (PUC) is rich with activities generated by cultural practices and resources. Over 400 cultural practices are included in the inventory and there are many others that could not be specifically located. The vast majority of these practices are not affected by the BRT project.

Six cultural practice groupings were identified as being potentially impacted by the BRT project:

- Culturally significant districts in Chinatown, and the Iolani Palace/Kamehameha Statue area;
- Flora gathering for lei-making, sharing, ceremonies and cultural activities, which happens throughout the urban area;
- Lion dances and fireworks associated with Lunar New Year celebrations;
- Kupuna Iwi;
- Parades; and
- Street festivals.

In each of these cases, recommendations are made to mitigate and/or prevent impacts to these cultural practices. Recommendations are also made to use the BRT project in a way that would enhance cultural activities.

## **2.0 BACKGROUND INFORMATION**

After several years of deliberation, the Legislature passed and Governor Cayetano signed into law Act 50, Session Laws of Hawaii 2000. (See Appendix A.) Act 50 amended the definition of “environmental impact statement” to include effects on the cultural practices of the community and State. The definition of “significant effect” was also amended to include adverse effects on cultural practices.

The purpose clause of the legislation emphasizes native Hawaiian culture. In particular, the clause references Articles IX and XII of the State Constitution, which includes the affirmative right of access for customary and traditional practices, including gathering rights. (See Appendix B.)

However, neither the purpose clause nor the body of the Act defines “cultural practices” as exclusively native Hawaiian or indigenous practices. In fact, the actual language says: “... effects of a proposed action on the economic welfare, social welfare, and cultural practices of the community and State. ...” [Emphasis added] The cultural practices of Hawaii’s many ethnic groups are presumed to be included.

### 3.0 IMPLEMENTATION FACTORS

In implementing an assessment of cultural practices for the BRT project, there were three major factors.

First, it appeared certain that the practices and beliefs that require access as a predicate for the practice to occur will necessarily increase the boundaries of the affected area. In fact, the November 1997 Guidelines for Assessing Cultural Practices recognizes this concept of geographical expansion by using as an example “the broad geographical area, e.g., district or ahupua’a.” (See Appendix C.) In the case of an urban area, this approach would pose many practical considerations, including the issue of whether man-made barriers such as major roads, housing, and office structures became de facto boundaries.

The second factor was that there is a lack of recognized published sources for multi-cultural or Hawaiian cultural practices and features within the urban area.

Third, there are no established best practices for the criteria and process in identifying “practices”, “beliefs”, or boundaries of the impacted area.

These three issues, plus the vast geography of this urban-area project, presented unique challenges.

### 4.0 OVERALL APPROACH AND METHODOLOGY

There were seven steps taken in this assessment of traditional cultural practices.

- (1) A **consultation on the process** was held with Nancy Heinrich of the Office of Environmental Quality Control (OEQC) and Pua Aiu and Wayne Kawamura of the Office of Hawaiian Affairs (OHA). This was especially important given the pioneering nature of the assessment. Present for the project were Faith Miyamoto (Department of Transportation Services), Ann Koby (PBConsult), and Norma Wong (Project Coordinator).
- (2) A **panel of experts** was constituted to develop a working definition of “cultural practice” in an urban setting and to develop a working definition of the geographic boundary of the study area. In constituting the panel, a mix of expertise was sought including cultural anthropology, urban planning, social impact assessment and planning, and ethnography. The panelists included Dr. Davianna McGregor (Associate Professor of Ethnic Studies, University of Hawaii at Manoa), Dr. Luciano Minerbi (Professor of Urban and Regional Planning, University of Hawaii at Manoa), Ms. Maria Orr (M.A., Anthropology), and Mr. Bruce Tsuchida (founder and president of Townscape, Inc., a planning and design firm). The panel met for a work session on May 24, 2001 (See Appendix D.) and their recommendations are summarized in the next two sections of this report.
- (3) **Informants** from a variety of ethnic groups and organizations were asked for information to help identify resources and practices in the study area. This proved to be a daunting task because of the geographic scope of the study area. Originally, the study process called for a series of meetings organized around geography, practices, and/or ethnic groups. After discussing the scope with over 40 informants, it became obvious that this method would not be practical. Many informants argued against the group meeting approach; instead, they directed attention to examples of practices and published sources of information.

- (4) Adapted from the ideas of several informants, street-by-street **field surveys** were conducted by car, by bus and on foot. The surveys were done in the most urbanized study areas, bound by Middle Street on the west, Kapiolani Park on the east, H-1 Freeway on the north, and the shoreline to the south. What the surveyors were looking for were places, signage, and other evidence of a variety of practices, using the categories in Table 5.1 as a field guide.
- (5) An unpublished **survey of places where people gather** in the PUC was conducted in 1999 as part of the PRIMCOR project. Some of the survey information fit the definition of cultural practices. The data was originally gathered from a combination of published sources and phone calls to organizers of activities and facilities' managers.
- (6) As it turns out, information on a significant number of activities is available from **public announcements and publications**. Sources included: radio public service announcements, the news and activities sections of The Honolulu Advertiser and Honolulu Star-Bulletin, organizational and topic area web sites, government permits and reservations, programs, and schedules of major facilities.
- (7) The resulting list of practices by area was **assessed for impact**. Two questions were applied:
  - a) In the construction or implementation phase, would the BRT project change the character of the access to the resource and/or practice?
  - b) Would the BRT project alter the nature of the practice itself?

## 5.0 DEFINING CULTURAL PRACTICES

In the initial consultation with OEQC and OHA, there was a discussion on the definition of cultural practices. While Ms. Heinrich and Ms. Aiu asked that the issue be left to the panel of experts, they did offer an opinion that the study should be identifying anthropological cultural practices, rather than social cultural practices. For example, a modern-day marathon would be considered a social cultural practice – and therefore, not covered under Act 50 – whereas o-bon dancing would be included because it is considered an anthropological cultural practice. The panel of experts agreed with this distinction in theory. In practice, it was not always distinguishable.

The panel of experts defined cultural practice as:

- (1) A traditional cultural practice that is being conducted in an urban setting; and
- (2) Traditions, beliefs, practices, lifeways, and societal history of a community and its traditions, arts, crafts, music, and related social institutions.

The panel made a point of distinguishing between traditional cultural practices, and urban cultural practices. Included in urban culture would be activities such as the elderly gathering at shopping malls, tattooing and tattoo parlors, and craft fairs. After considerable discussion, the panelists agreed that the spirit of Act 50 pointed in the direction of assessing and protecting traditional cultural practices in an urban setting, rather than urbanized cultural practices. It was felt that many of the significant activities that occur in an urban setting, although not covered in this study, would be theoretically covered under the measurement of social impacts.

Examples of cultural practices are shown in Table 5.1.

**TABLE 5.1  
CULTURAL PRACTICE CATEGORIES**

<b>Grouping</b>	<b>Category</b>
<b>FOOD</b>	Ethnic food stores
	Ethnic food factories
	Ethnic produce gardens
	Fishing and limu gathering areas
	Ethnic dance studios and schools
<b>DANCE</b>	
	Ethnic dance performances
<b>PHYSICAL PRACTICES AND HEALTH ARTS</b>	Ethnic martial arts studios and exhibitions
	Canoe paddling
	Canoe clubs
	Surfing areas
	Acupuncture, shiatsu, etc.
	Ethnic herbalist shops
	Traditional games
<b>ARTS, CRAFTS AND MUSEUMS</b>	Historical museums
	Art museums
	Art exhibitions
	Craft exhibitions
	Arts and craft workshops and studios
	Ethnic floral gardens
<b>FLORA</b>	
	Lei making areas and shops
	Flora gathering areas and resources
<b>THEATRE</b>	Theatre
	Churches and other places of worship
<b>RELIGIOUS PRACTICES</b>	
	Shrines
	Religious ceremonies
	Memorials and memorial markers
	Cemeteries
	Kupuna Iwi
	Pilgrimages
	Ethnic cultural organizations, societies and centers
<b>CULTURAL ORGANIZATIONS</b>	
	Language schools
<b>MUSIC</b>	Musical instrument factories
	Musical performances
<b>FESTIVALS AND CEREMONIES</b>	Festivals that celebrate cultural practices
	Cultural parades
	Historical commemoration activities
<b>MISCELLANEOUS</b>	Ethnic book stores

Source: Norma Wong, September 2001.

## 6.0 DEFINING THE STUDY AREA

Traditional boundaries of inquiry for cultural practices are geographic districts, the area from a ridgeline to makai, and the ahupua'a. After considerable discussion, the panel concluded that the traditional boundaries of inquiry would not be practical to the measurement of cultural practices in as urbanized a setting as the BRT project. On the other hand, the panel determined that the BRT route would not be expansive enough to constitute the entire footprint of the study area.

The panel discussed an approach that mixed practicality with the characteristics of movement of people for the purposes of various cultural practices.

They agreed that for most of the route, the H-1 Freeway itself constituted a fixed barrier that would not be altered by the BRT project or the nature of cultural activities. Therefore, the freeway itself was considered a "natural" mauka (northern) boundary for most of the In-Town portion of the project. For most of the Regional BRT, the freeway is the study area because the BRT travels no other route.

In the instances of the two major transit centers and the termini at Kapolei, the University of Hawaii and the Waikiki Zoo, the panel recommended that the adjacent neighborhoods be encompassed into the study area. The inclusion of the neighborhoods was in recognition of the movement of people to and from major transit centers which, in the minds of the panelists, constituted man-made gathering points. In defining the neighborhoods to be included, the panelists asked that the boundary be drawn around the area that either by tradition, development, or "look and feel", appears to be the community that would be connected to the transit center.

In the case of determining the makai (southern) boundary for the In-Town BRT, the panel generally recommended that it be the shoreline and near-shore waters. The exception to this guideline was the area from Fort Shafter to Aloha Tower. Nimitz Highway has a similar "fixed barrier" effect on this area as the freeway has on the mauka boundary. There are also large sections of cargo and industrial areas that block pedestrian and vehicular access to the ocean.

As recommended by the panel, the Act 50 study area for the Regional BRT included:

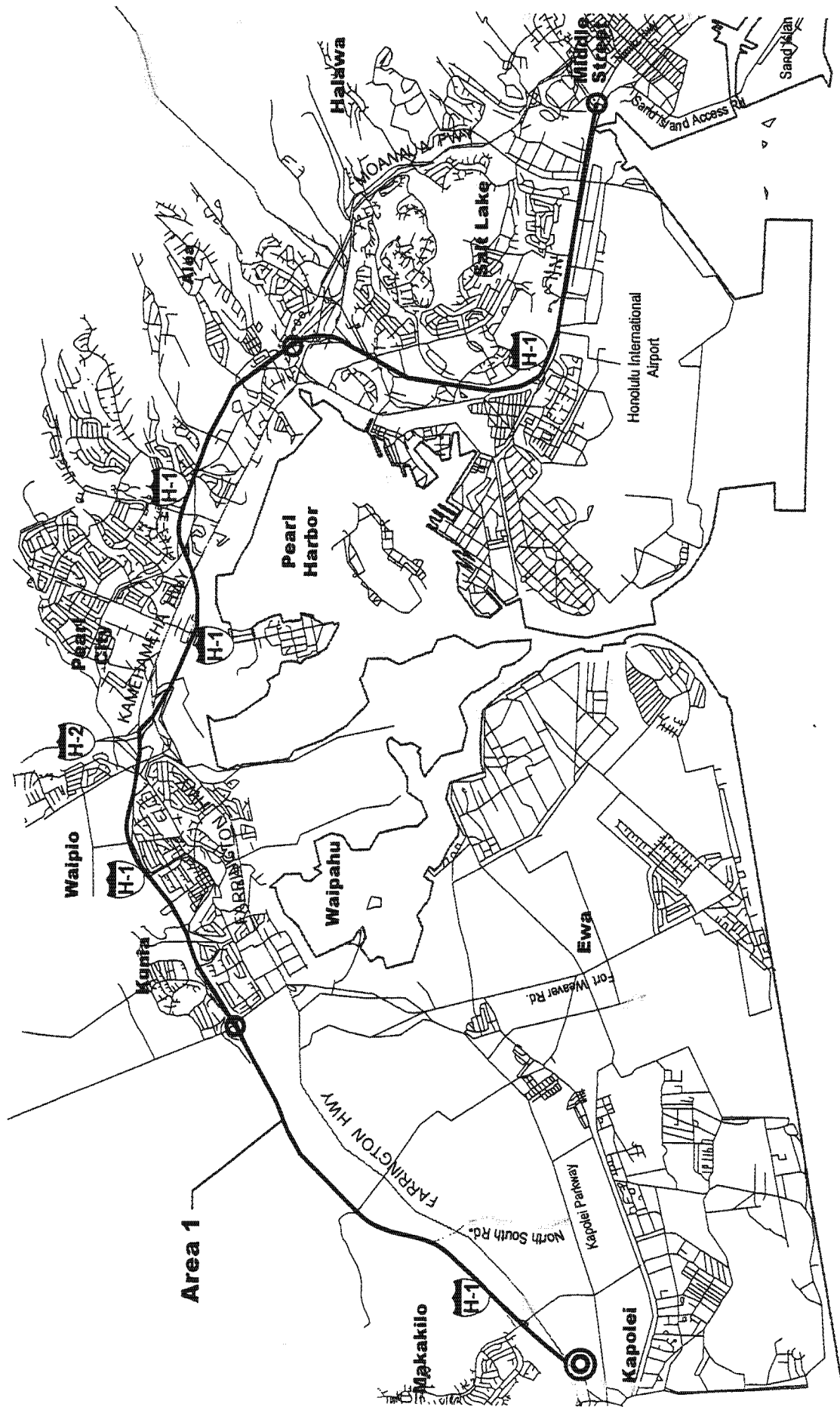
- (1) A "significant" area around the proposed Kapolei Transit Center;
- (2) Buffer areas around any "on the ground" new construction, including ramps and transit centers; and
- (3) For all other sections of the Regional BRT, the freeway itself would constitute the effective study area.

The Act 50 study area for the In-Town BRT included:

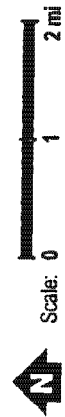
- (1) As the mauka (northern) boundary, the freeway itself from Waiakamilo Road to Wilder Avenue;
- (2) Extensions to the mauka boundary at the Keehi Interchange to Waiakamilo Road, and from Wilder to University and Kapahulu Avenues;
- (3) As the makai (southern) boundary, Nimitz Highway from Sand Island Access Road to Hilo Hattie's; and
- (4) The shoreline and near-shore waters as the makai boundary from Hilo Hattie's to Kapiolani Regional Park.

In conducting the field studies, the Act 50 study area was divided into six areas, shown on Figures 6.1 and 6.2.





SOURCE:  
Norma Wong, September 2001.



Area 1: Kapolei to Middle Street

Figure  
6.1



Scale: 0 0.5 1 ml

Figure 6.2

## 7.0 IDENTIFICATION OF CULTURAL PRACTICES

Over 400 practices and resources were identified that can be geographically located within the study area.

Although this identification comprises the most extensive work known, it is by no means comprehensive. The PUC is a vibrant city of cultural communities. The cultural practices that are identified in this study tend to be the ones that leave a “footprint” in the form of an announcement, a seasonal or annual event, a landmark, a fixed or favored area of activity that is popularly known, a gathering place, or signage. There are also places that resources used in cultural practices are grown, manufactured, or sold.

In addition to those practices and resources that leave a “footprint”, there are many practices that are invisible to the general public and that may occur in specific places, or move from location to location. Some of these practices are described in this report.

There are also certain flora planted throughout the area that are used in cultural practices. The most frequently used flora are identified.

A special note on Kapolei: as a newly developed area, the cultural practices are still in their infancy. As the BRT project is implemented and the Kapolei Transit Center is developed, the categories used in this study can be applied to assess impacts and opportunities.

### 7.1 Practices and Resources by Categories

The results of the field surveys, and information from publications and informants were grouped using the categories and groupings of categories described in Table 5.1. This section provides detailed findings of traditional cultural practices identified in the study area.

#### 7.1.1 Food

Food that is specific to a cultural group, including the manufacturing and gathering of the food, is a major cultural practice category. For this study, it became necessary to narrow the scope of the category. Stores that are considered by informants as ethnic markets are included; markets that include ethnic foods among their many wares are not. Restaurants are generally not included, except in rare instances in which they were considered by informants as especially favored gathering places by cultural group(s).

Since “food practices and resources” proved to be a significant category in terms of numbers and types, the information has been divided into three tables. Table 7.1 lists ethnic food stores. Table 7.2 lists ethnic food factories – places where ethnic foods are manufactured. Table 7.3 lists fishing areas.

**TABLE 7.1**  
**FOOD PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:ETHNIC FOOD STORES**

Area	Name	Location	Description	Source
2	Capital Market	2109 North School Street	Filipino market	Field Survey
2	Elena's Filipino Food	94-300 Farrington Highway	Ethnic (Filipino) gathering place	Field Survey; Informants
2	Jimmy's Produce & Filipino Store	131 North Hotel Street	Filipino market	Field Survey
2	Marukai	2310 Kamehameha Highway	Ethnic market	Field Survey
2	P&P	2229 North School Street	Ethnic market	Field Survey
2	Pag-Asa Foods	1825 Dillingham Boulevard	Filipino market	Field Survey
2	Palama Supermarket	1210 Dillingham Boulevard	Korean market	Field Survey

**TABLE 7.1 (CONTINUED)**  
**FOOD PRACTICES AND RESOURCES BY DESCRIPTION AND AREA: ETHNIC FOOD STORES**

Area	Name	Location	Description	Source
2	Pastele Shop	2101 North School Street	Filipino market	Field Survey
2	Pinoy Market (Filipino)	North King Street and Akepo Lane	Filipino food store	Field Survey
2	Sunny Mart	2215 North School Street	Samoan/Tongan market	Field Survey
2	Tamashiro Market	802 North King Street	Ethnic market	Field Survey
2	Yamasin Market	Vineyard Boulevard	Asian market	Field Survey
3	Alakea Produce Market	202 Alakea Street	Grocery store	Field Survey
3	Bo Wah Trading Company	1037 Maunakea Street	Asian grocery store	Field Survey
3	Chinatown Market Place	Kekaulike Street	Asian grocery store	Field Survey
3	C-Mui	1111 Bethel Street	Crackseed store	Field Survey
3	Da Seafood Store	925B Maunakea Street	Grocery store	Field Survey
3	Dai Loi Market	190 North King Street	Asian grocery store	Field Survey
3	Hing Mau	1039 Maunakea Street	Asian grocery store	Field Survey
3	Hong Fa Market	117 North Hotel Street	Asian grocery store	Field Survey
3	Kekaulike Market	Kekaulike Street	Asian grocery store	Field Survey
3	Lita's Philippine Produce	Kekaulike Street	Filipino grocery store	Field Survey
3	Market (no signage)	925A Maunakea Street	Chinese grocery store	Field Survey
3	Market (no signage)	138 North King Street	Asian grocery store	Field Survey
3	Maunakea Market Place	North Hotel Street	Asian grocery store	Field Survey
3	Meng's Grocery	127 North King Street	Asian grocery store	Field Survey
3	Michael's Market	1120 Fort Street Mall	Grocery store	Field Survey
3	Mikki's Market	925C Maunakea Street	Asian grocery store	Field Survey
3	Nam Fong	1029 Maunakea Street	Chinese butcher shop	Field Survey
3	Nguyen Mini Market	115 North Hotel Street	Asian grocery store	Field Survey
3	North Star Family Oriental Market	132 North Hotel Street	Chinese market and bakery	Field Survey
3	Oahu Market	Kekaulike Street	Asian grocery store	Field Survey
3	Open Market	River Mall	Asian market	Field Survey
3	Paradise Produce Company	77 North King Street	Grocery store	Field Survey
3	Produce Market	165 North King Street	Grocery store	Field Survey
3	Saigon Market	River Street	Grocery store	Field Survey
3	Sunchong Company Limited	127 North Hotel Street	Asian market and dry goods	Field Survey
3	Thanh Son Market	181 North King Street	Asian grocery store	Field Survey
3	Thanh Tuan Market	1020 Kekaulike Street	Vietnamese grocery store	Field Survey
3	Wah Da Trading Company	179 North King Street	Asian grocery store	Field Survey
3	Wing Chong	130 North Hotel Street	Asian market and dry goods	Field Survey
4	Asian Grocery Store	1319 South Beretania Street	Asian grocery store	Field Survey
4	Island Roses	901 Queen Street	Crackseed (only) store	Field Survey
4	Ward Farmers Market	Auahi Street	Food stalls	Field Survey
5	Happy Family Market	Kuilei Street	Asian market	Field Survey

Source: Norma Wong, September 2001.

**TABLE 7.2**  
**FOOD PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**ETHNIC FOOD FACTORIES**

<b>Area</b>	<b>Name</b>	<b>Location</b>	<b>Description</b>	<b>Source</b>
2	Aloha Tofu Factory	961 Akepo Lane	Tofu factory	Field Survey
2	Chun Wah Kam	505 Kalihi Street	Chinese noodle factory	Field Survey
2	Crown Noodle	222E Kaluaopalena Street	Chinese noodle factory	Field Survey
2	Eagle Noodle Factory	916 Gulick Avenue	Chinese noodle factory	Field Survey
2	Fujiya	454 Waiakamilo Road	Mochi factory	Field Survey
2	Huli Huli Chicken	1818 Kananui Street	Ethnic food factory	Field Survey
2	Koha Oriental Foods	Unnamed street off Alakawa Street	Asian food factory	Field Survey
2	Libby Manapua Shop	410 Kalihi Street	Chinese manapua factory	Field Survey
2	Maile Pastelles	North King Street	Pastelles factory	Field Survey
2	Mary's Malasada	236 Kalihi Street	Portuguese malasada factory	Field Survey
2	Nisshodo	1095 Dillingham Boulevard, Building I-5	Mochi factory	Field Survey
2	Oahu Noodle Factory	1924 North King Street	Chinese noodle factory	Field Survey
2	Okuhara Foods	North King Street	Kamaboko factory	Field Survey
2	Sun Noodle	1933 Colburn Street	Japanese noodle factory	Field Survey
2	Sushi Chef	500 Kuwili Street	Sushi factory	Field Survey
2	Takahashi Noodles	1013 North King Street	Japanese noodle factory	Field Survey
2	Taro Brand	Nimitz Highway	Taro food factory	Field Survey
3	Tung Chow Noodle Factory	150 North King Street	Chinese noodle factory	Field Survey
4	Kibun Foods of Hawaii Inc. & Red & White Brand	Corner of Ahui and Pohukaina Streets	Kamaboko factory	Field Survey
4	Tofu Kanai	Kawaiahao Street	Tofu factory	Field Survey
5	Ohta Wafer Factory	931 Hauoli Street	Senbei factory	Field Survey
5	Okahara's Saimin Factory	Waiola Street	Saimin factory	Field Survey

Source: Norma Wong, September 2001.

**TABLE 7.3**  
**FOOD PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**FISHING**

<b>Area</b>	<b>Location</b>	<b>Description</b>	<b>Source</b>
2	Kapalama Canal	Pole fishing	Field Survey; Informants
3	Waterfront and Honolulu Harbor areas	Pole fishing	Field Survey; Informants
4	Waterfront Park and adjacent areas	Pole fishing	Informants
4	Kewalo Basin	Pole fishing	Informants
4	Ala Moana Park	Torch fishing	Informants
4	Ala Moana Park	Pole fishing	Informants
6	Ala Wai Canal	Pole fishing	Field Survey
6	Sans Souci Beach and adjacent areas	Spear fishing and torch fishing	Informants

Source: Norma Wong, September 2001.

### 7.1.2 Dance

Table 7.4 lists dance practices and performances. These dance practices and performances are believed by informants to be understated. However, other descriptive information was not available at the time of the study or brought forward by informants.

Dance performances that are part of festivals, parades, and other celebrations are identified elsewhere. The o-bon "dances" and lion "dances" are identified under religious ceremonies.

**TABLE 7.4**  
**DANCE PRACTICES AND RESOURCES BY DESCRIPTION AND AREA**

Area	Name	Location	Description	Source
2	Hula Supply Warehouse	Hikina Lane	Hula supply manufacturer	Field Survey
3	Aloha Tower – Lei of Aloha	100 Ala Moana Boulevard	Hula exhibition	Schedule of Events, Informant
4	Halla Huhm	1520B King Street	Korean dance studio	Publication
4	Hui O Kamalei	1248 Kona Street	Hula halau	Field Survey
4	King Kamehameha Hula Competition	Neal Blaisdell Center	Hula competition	Publication
4	Neal Blaisdell Center – World Festival of Hula	South King Street	Hula exhibition	Schedule of Events, Informant
4	Neal Blaisdell Center – Keiki Hula Competition	South King Street	Hula competition	Schedule of Events, Informant
4	Queen Liliuokalani Keiki Hula Competition	Neal Blaisdell Center	Hula competition	Publication
5	Hula Halau O Maiki	South Beretania Street	Hula halau	Field Survey
6	Kuhio Beach Torch Lighting and Hula Show	Kuhio Beach	Free hula show	Government Permits & Reservations

Source: Norma Wong, September 2001.

### 7.1.3 Physical Practices and Health Arts

This diverse category includes the martial arts, canoe paddling, surfing, the healing arts, and herbalists. This category was also intended to cover traditional games, such as mah jongg, go, hanafuda, pai gow, etc. Some of these activities were seen being played at public spaces and parks, such as the River Street Mall. It was not possible to catalog all of the locations of cultural games because many of these games are casual, unscheduled, and unpublished recreational activities in private residences. Therefore, a table for traditional games was not prepared.

Table 7.5 includes the martial art studios and performances. Table 7.6 presents the canoe paddling locations and Table 7.7 lists the surfing locations.

**TABLE 7.5**  
**PHYSICAL PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**ETHNIC MARTIAL ARTS STUDIOS AND PERFORMANCES**

Area	Name	Location	Description	Source
3	Chinese Physical Cultural Association	1614 Nuuanu Avenue	Martial arts group	Publication
3	Gee Yung International Martial Arts, Lion Dance Association	1024 Smith Street	Martial arts and Lion dance group	Field Survey
3	Gee-yung International Martial Arts Dragon & Lion Dance Association	1024 Smith Street	Martial arts group	Publication
3	Hawaii Martial Arts Supply	1041 Maunakea Street	Martial arts supply store	Field Survey
3	Lung Kong Physical Cultural Club	1432 Liliha Street	Martial arts group	Publication
4	Judo Shunyo Kan	1242 Young Street	Judo school	Field Survey
4	Relson Gracie Jiu-Jitsu Academy	844 Queen Street	Martial arts studio	Field Survey
4	Yoga Chara	675 Auahi Street	Tai Chi studio	Field Survey
5	Tae Kwon Do & Jujitsu	University Avenue	Tae Kwon Do & Jujitsu studio	Field Survey
5	Yoga Tai Chi	1640 South King Street	Yoga & Tai Chi studio	Field Survey
6	Hawaii Traditional Karate Kobudo Kai	277 Ohua Avenue	Karate school	Field Survey

Source: Norma Wong, September 2001.

**TABLE 7.6**  
**PHYSICAL PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**CANOE PADDLING**

Area	Name	Location	Description	Source
4		Shoreline area	Canoe practice	Field Survey; Informants
4	E Lau Hoe (Women)	Magic Island to Pokai Bay	Canoe racing – annual	Publication
4	Skippy Kamakawiwo'ole Race	Maunalua Bay to Ko Olina Resort	Canoe racing – annual	Publication
6		Shoreline area	Canoe practice	Informants
6		Ala Wai Canal	Canoe practice	Field Survey
6	Dad Center Race (Women)	Kailua Beach Park to Outrigger Canoe Club	Canoe racing – annual	Publication
6	Duke Kahanamoku Race	Kailua Beach Park to Waikiki Beach	Canoe racing – annual	Publication
6	E Lau Hoe (Women)	Magic Island to Pokai Bay	Canoe racing – annual	Publication
6	Molokai Hoe	Molokai to Waikiki	Canoe racing – annual	Publication
6	Na Wahine O Ke Kai	Molokai to Waikiki	Canoe racing – annual	Publication
6	Skippy Kamakawiwo'ole Race	Maunalua Bay to Ko Olina Resort	Canoe racing – annual	Publication
6	Walter J. MacFarland Regatta	Waikiki Beach	Canoe racing – annual	Publication

Source: Norma Wong, September 2001.

**TABLE 7.7**  
**PHYSICAL PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**SURFING**

Area	Name	Location	Source
4	"Big"	Offshore, Diamond Head of Tennis Courts	Publication
4	Baby Haleiwa's	Offshore on the Ewa side of Magic Island Park	Publication
4	Bambura's	Offshore, just south (outside) of Magic Island	Publication
4	Concessions	Offshore, just further out from Tennis Courts	Publication
4	Flies	Offshore, just Ewa of Kakaako Park	Publication
4	Kewalo's	Offshore, south of Kewalo Basin Park	Publication
4	Point Panic	Offshore, south of John Dominis	Publication
4	Secrets	Offshore, further out and a little Ewa of Bambura's	Publication
4	Shark's Hole	Offshore, Diamond Head of Kewalo's at Ewa entrance to Ala Moana Park	Publication
4	Tennis Courts	Offshore, in line with Ala Moana Park's tennis courts	Publication
6	Ala Moana Bowl	Offshore, just Diamond Head of Magic Island Park	Publication
6	Canoes	Offshore, south of the Waikiki Beach Center	Publication
6	Castles	Offshore, just south and slightly Ewa of Publics	Publication
6	Cunha's	Offshore, just off Kapiolani Beach Park	Publication
6	Fours	Offshore, south of Fort DeRussy Beach Park	Publication
6	In-Betweens	Offshore, south of the Hilton Hawaiian Village, Diamond Head of Rock Pile	Publication
6	Kaisers	Offshore, south of the Hilton Hawaiian Village, Diamond Head of In-Betweens	Publication
6	Old Man's	Offshore, just Diamond Head of Outrigger Canoe Club	Publication
6	Paradise	Offshore, south of the Sheraton Waikiki	Publication
6	Poplars	Offshore, south of the Royal Hawaiian Hotel	Publication
6	Publics	Offshore, just off of Queen's Surf Beach	Publication
6	Queen's	Offshore, south of Kuhio Beach Park	Publication
6	Rice Bowl	Offshore, just south of Old Man's	Publication
6	Rock Pile	Offshore, south of the Ala Wai Yacht Harbor	Publication
6	The Wall	Offshore, at the seawall at Kuhio Beach	Publication
6	Threes	Offshore, south of the Halekulani Hotel	Publication

Source: Norma Wong, September 2001.

Informants agree that the list in Table 7.8 is understated. The study methodology would not have resulted in identifying practitioners that operate out of private residences or at the homes or businesses of clients, and activities in locations without street signage. Table 7.9 lists the ethnic herbalist shops and their locations.



**TABLE 7.8**  
**PHYSICAL PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**ACUPUNCTURE, SHIATSU, LOMILOMI AND OTHER HEALING PRACTICES**

Area	Name	Location	Description	Source
2	Toyo Shiatsu	1613 Colburn Street	Shiatsu massage	Field Survey
4	Kim's Massage	1431 Kinau Street	Shiatsu massage	Field Survey
4	Sakura Hands	1344 Young Street	Shiatsu massage	Field Survey
4	Shiatsu & Massage	1340 Young Street	Shiatsu massage	Field Survey
4	Zen AcuClinic	Keeaumoku Street	Acupuncture	Field Survey
6	The Shiatsu & Massage Center	2426 Kuhio Avenue	Shiatsu massage	Field Survey

Source: Norma Wong, September 2001.

**TABLE 7.9**  
**PHYSICAL PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**ETHNIC HERBALIST SHOPS**

Area	Name	Location	Description	Source
3	Chee Wo Tong	1033 Maunakea Street	Chinese herb store	Field Survey
3	Chinatown Pharmacy Nha Thuoc Tay	70 North Hotel Street	Chinese herbalist	Field Survey
3	Fook Sau Tong	112 North King Street	Chinese herb store	Field Survey
3	Tak Wah Tong	River Mall	Chinese herb store	Field Survey
3	Chinese Acupuncture & Herbs	1159 Maunakea Street	Chinese acupuncture and herbs	Field Survey
3	Hou Ren Tong	183 North King Street	Herbs and acupuncture	Field survey
4	Key of Life	Keeaumoku Street	Japanese herbal and natural products store	Field Survey
5	Chi Health Center	2023 Young Street	Acupuncturist and herbalist	Field Survey
5	Chinese Herbs and Acupuncture Store	1911A South King Street	Herbs and acupuncture store	Field Survey

Source: Norma Wong, September 2001.

## Arts, Crafts and Museums

Table 7.10 lists the historical museums within the study area. Table 7.11 lists the art museums, art exhibitions, and craft exhibitions that occur within the study area.

**TABLE 7.10**  
**ARTS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**HISTORICAL MUSEUMS**

Area	Name	Location	Description	Source
2	Dole Cannery	680 Iwilei Road	Museum & cannery artifacts	Field Survey
3	Hawaii Maritime Center	Ala Moana Boulevard	Maritime museum	Field Survey
3	Iolani Barracks	Richards Street	Historical museum and box office for Iolani Palace	Field Survey
3	Iolani Palace	South King Street	Historical museum	Field Survey
3	Washington Place	South Beretania Street	Historical museum and Governor's Mansion	Field Survey
3	King Kamehameha V-Judiciary History Center	Aliiolani Hale	Historical museum	Informant
4	Mission House Museum	Kawaiahao Street	Historical museum	Field Survey
4	Mission Houses	553 South King Street	Historical museum	Field Survey
5	Japanese Cultural Center of Hawaii Historical Gallery	2454 S. Beretania Street	Historical museum	Informant
6	U.S. Army Museum	Kalia Road	Historical museum	Field Survey

Source: Norma Wong, September 2001.

**TABLE 7.11**  
**ARTS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**ART MUSEUMS, ART EXHIBITIONS, CRAFT EXHIBITIONS**

Area	Name	Location	Description	Source
3	Arts at Mark's Garage Street Fest 1	Pauahi Street	Exhibition	Govt Permits & Reservations
3	Chinese Art Exhibition	River Mall	Art exhibition	Field Survey
4	Honolulu Academy of Arts	South Beretania Street	Art museum	Field Survey
4	Advertiser Art Gallery	Kapiolani Boulevard	Art exhibits	Field Survey
4	Mission Houses - Hawaiian Quilt Exhibition	553 South King Street	Craft exhibition	Schedule of Events, Informant
4	Neal Blaisdell Center - Sewing, Quilting and Craft Exposition	South King Street	Craft exhibition	Schedule of Events, Informant

Source: Norma Wong, September 2001.

The list in Table 7.12 does not include the many private and unlisted areas that are used by artisans and crafts people.

**TABLE 7.12**  
**ARTS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**ARTS AND CRAFT WORKSHOPS AND STUDIOS**

Area	Name	Location	Description	Source
2	Classic Koa Factory	Unnamed street off Alakawa Street	Koa furniture factory	Field Survey
4	Academy Art Center	Victoria Street	Part of Honolulu Academy of Arts – contains arts & crafts classes and studios	Field Survey
4	East Asian Basket Company	Queen Street	Basket factory	Field Survey
4	Native Book and Beautiful Things	Ward Warehouse	Cooperative store with dedicated workspace for artisans and craftsmen	Field Survey
5	Molili Community Center	2535 South King Street	Ethnic arts & crafts	Publication

Source: Norma Wong, September 2001.

#### 7.1.5 Flora

Throughout the PUC, there are a variety of flowers, foliage, and other plant materials that are gathered for lei-making, sharing, ceremonies, and cultural activities. Among the most popularly gathered flora are:

- (1) Ti
- (2) Lauae fern
- (3) Cultivated flowers such as plumeria, orchids, ginger, heliconia, puakenikeni, etc.
- (4) Hala fruit for lei-making
- (5) Kauna'oa, which grows well in the landscaped areas around roads and freeways
- (6) Wiliwili and false wiliwili seeds

These foliage, flowers, fruit, and seeds are gathered from private property and public places such as parks, roadways, and open spaces around public buildings. Table 7.13 lists the flora resources and practices.

**TABLE 7.13  
FLORA RESOURCES AND PRACTICES INVOLVING FLORA, BY DESCRIPTION AND AREA**

Area	Name	Location	Description	Source
2	Dillingham Bonsai	Dillingham Boulevard	Bonsai nursery	Field Survey
3	Cindy's Lei and Flower Shop	1034 Maunakea Street	Lei making	Publications
3	Jenny's Lei Shop	65 North Beretania Street	Lei making	Publications
3	Kapena's Lei and Flowers	79A North Beretania Street	Lei making	Publications
3	Kathy's Flower and Leis	1020 Smith Street Suite 103	Lei making	Publications
3	Lina's Lei and Flowers	1190 Maunakea Street	Lei making	Publications
3	Lin's Lei Shop	1017A Maunakea Street	Lei making	Publications
3	Lita's Leis and Flower Shop	59 North Beretania Street	Lei making	Publications
3	M P Lei Shop	1145 Maunakea Street	Lei making	Publications
3	Sweetheart's Lei Shop	69 North Beretania Street	Lei making	Publications
3	Violet Lei Stand	1165 Maunakea Street	Lei making	Publications
5	Waikiki Floral & Leis	939 McCully Street	Lei making	Publications
6	Queen Liliuokalani Garden	Paki Avenue	Native plants garden	Field Survey
6	Kalakaua Flower and Lei Shop	474 Ena Road	Lei making	Publications

Source: Norma Wong, September 2001.

#### 7.1.6 Theater

The theatrical resources are described in Table 7.14.

**TABLE 7.14  
THEATRICAL RESOURCES BY DESCRIPTION AND AREA**

Area	Name	Location	Source
3	Ching Wan Music and Drama Society	perform in various locations in Chinatown	Publication
3	Hawaii Theatre Center	1130 Bethel Street	Field Survey
3	Kumu Kahua Theater	44 Merchant Street	Field Survey
4	Hawaii Opera Theatre	968 Waimanu Street	Field Survey

Source: Norma Wong, September 2001.

#### 7.1.7 Religious Practices

In the case of churches, the issue became one of definition: Is a religious practice generically a cultural practice, or does it need to be linked to a uniquely Hawaii culture? To be as inclusive as possible without a theological debate, all churches and places of worship are included in Table 7.15. Table 7.16 lists the religious ceremonies occurring within the study area; Table 7.17 presents the memorials, memorial markers, and statues; and Table 7.18 lists the cemeteries.

**TABLE 7.15**  
**RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**CHURCHES AND OTHER PLACES OF WORSHIP**

Area	Name	Location	Description	Source
2	All People's Mission Church	Waipa Lane	Church	Field Survey
2	Hawaii First Assembly of God Church	Vineyard Boulevard and Palama Street	Church	Field Survey
2	Hawaii First Samoan Assembly of God	1420 Palama Street	Church	Field Survey
2	Higashi Hongwanji Betsuin	1685 Alaneo Street	Church	Field Survey
2	Jikoen Temple	1731 North School Street	Church	Field Survey
2	Kalapu Taulanga Matai Tofe Tonga	North King Street	Church	Field Survey
2	Kalihi Union Church	2214 North King Street	Church	Field Survey
2	Kaunakapili Church	766 North King Street	Church	Field Survey
2	Kaunakapili United Church of Christ	776 North King Street	Church	Field Survey
2	Koboji Shingon Mission	1223 B North School Street	Church	Field Survey
2	Korean Baptist Church	Waipa Lane	Church	Field Survey
2	Kotohira Jinsha, Daizaifu Tenmangu	1239 Olomea Street	Church	Field Survey
2	Samoa Tokailau Seventh Day Adventist Church	Banyan Street	Church	Field Survey
2	St. Elizabeth's Episcopal Church	North King Street	Church	Field Survey
2	Tensho Kotai Jingu Kyo Hawaii Dojo	888 North King Street	Church	Field Survey
3	Aldersgate United Methodist Church	1352 Liliha Street	Church	Field Survey
3	Harris United Methodist Church	Vineyard Boulevard and Nuuanu Avenue	Church	Field Survey
3	Izumo Taisho Dojo	Kukui Street	Church	Field Survey
3	Kauluwela Salvation Army Mission	Aala Street	Church	Field Survey
3	Kawaiahao Church	Punchbowl Street	Church	Field Survey
3	Saint Andrew's Cathedral	South Beretania Street	Church	Field Survey
3	Saint Peter's Episcopal Church	1317 Queen Emma Street	Church	Field Survey
3	World Fellowship Christian Outreach	29 North Hotel Street	Church	Field Survey
4	Door of Faith Church & Bible School	1161 Young Street	Church	Field Survey
4	First Baptist Church	1313 Pensacola Street	Church	Field Survey
4	First Chinese Church of Christ	Young Street	Church	Field Survey
4	First Chinese Church of Christ	South King Street	Church	Field Survey
4	First United Methodist Church	South Beretania Street	Church	Field Survey
4	Hawaii Jae-Il Church	1268 Young Street #301	Church	Field Survey
4	Hawaiian Mission Elementary & Intermediate School & Seventh Day Adventist Church	Makiki Street	Church	Field Survey

**TABLE 7.15 (CONTINUED)**  
**RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**CHURCHES AND OTHER PLACES OF WORSHIP**

Area	Name	Location	Description	Source
4	Honolulu Church of Light	Kapiolani Boulevard	Church	Field Survey
4	Jodo Mission of Hawaii	1429 Makiki Street	Church	Field Survey
4	Kingdom Hall of Jehovah's Witnesses	1228 Pensacola Street	Church	Field Survey
4	Knights of Pythias	826 Kaheka Street	Church	Field Survey
4	LL Gospel Church O' Oahu	1538 Makaloa Street	Church	Field Survey
4	Makiki Christian Church & Preschool	829 Pensacola Street	Church	Field Survey
4	Saints Peter & Paul Catholic Church	800 Kaheka Street	Church	Field Survey
4	Shingonshu Hawaii Betsuin	915 Sheridan Street	Church	Field Survey
4	The Brotherhood of Kewalo Holy Ghost	815 Queen Street	Church	Field Survey
4	Word of Life Christian Center	Queen Street	Church	Field Survey
5	Baptist Center	Vancouver Drive	Church support center	Field Survey
5	Bible Institute of Hawaii	905A Makahiki Way	Church	Field Survey
5	Central Union Church	South Beretania Street	Church	Field Survey
5	Church of the Crossroads	University Avenue	Church	Field Survey
5	Grace Chapel	1541 Young Street	Church	Field Survey
5	Hawaii Jae-II Church	1210 Artesian Street	Church	Field Survey
5	Higashi Hongwanji Mission	Fern Street	Church	Field Survey
5	Honolulu Church of God	822 Coolidge Street	Church	Field Survey
5	Institute of Religion (Mormon)	2014 University Avenue	Church support center	Field Survey
5	Ishizuchi Shrine	South King Street	Church	Field Survey
5	Korean Presbyterian Church	2122 Metcalf Street	Church	Field Survey
5	Lamb of God Church	Isenberg Street	Church	Field Survey
5	Moiiliili Hongwanji Mission	902 University Avenue	Church	Field Survey
5	Mormon Church	South Beretania Street	Church	Field Survey
5	Olivet Baptist Church	South Beretania Street	Church	Field Survey
5	Our Redeemer Lutheran Church	1404 University Avenue	Church	Field Survey
5	Saint Mary's Episcopal Church	2062 South King Street	Church	Field Survey
5	Shinnyo-en Church	South Beretania Street	Church	Field Survey
5	Shinnyo-en Hawaii	South Beretania Street	Church	Field Survey
5	Shinshu Kyokai Temple	1631 South Beretania Street	Church	Field Survey
5	Tenrikyo Hono Church	South King Street	Church	Field Survey
5	Tenrikyo Taiheyo Church	844 Wiliwili Street	Church	Field Survey
5	The True Jesus Mission, Church of the Latter Rain	1107 Punahou Street	Church	Field Survey
5	Wesley Foundation – Methodist & Lutheran	1918 University Avenue	Church support center	Field Survey
6	Healing Stones	Kuhio Beach	Fertility rites	Field Survey
6	Hope Chapel South Shore	277 Ohua Avenue	Church	Field Survey

**TABLE 7.15 (CONTINUED)**  
**RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**CHURCHES AND OTHER PLACES OF WORSHIP**

Area	Name	Location	Description	Source
6	Kehilat Ha Melech – Messianic Jewish Congregation	277 Ohua Avenue	Church	Field Survey
6	St. Augustine Church	130 Ohua Avenue	Church	Field Survey
6	Waikiki Baptist Church	424 Kuamoo Street	Church	Field Survey
6	Waikiki Community Center Chapel	277 Ohua Avenue	Church	Field Survey

Source: Norma Wong, September 2001.

**TABLE 7.16**  
**RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**RELIGIOUS CEREMONIES**

Area	Name	Location	Description	Source
2	Brotherhood of the Holy Ghost of Pentecost Feast	Kaumualii Street	Religious ceremony	Government Permits & Reservations
2	Flores de Mayo Celebration	Kalihi Street	Religious procession	Government Permits & Reservations
2	Higashi Hongwanji Betsuin	1685 Alaneo Street	Bon dance	Schedule of Events
2	Jikoen Hongwanji	1731 North School Street	Bon dance	Schedule of Events
2	Koboji Shingon Mission	1223B North School Street	Bon dance	Schedule of Events
3	Borthwick Mortuary	Maunakea Street	Mortuary & funeral services	Field Survey
3	Chinatown Open House Night	Nuuanu Avenue through River Street	Religious ceremony with lion dancers	Government Permits & Reservations
3	Hosoi Garden Mortuary	North Kukui Street	Mortuary & funeral services	Field Survey
3	Mililani Downtown Mortuary	South Kukui Street	Mortuary & funeral services	Field Survey
3	New Rennyō Shonin Chigo Parade	North Kuakini Street	Religious ceremony and parade	Government Permits & Reservations
3	Traditional Chinese New Year Lion Blessing	Chinatown area	Religious ceremony with lion dancers	Government Permits & Reservations
4	Lantern Floating Ceremony – Todaiji Hawaii Bikkaku Honzan	Ala Moana Park and Ala Wai Canal	Lantern floating ceremony	Government Permits & Reservations
4	Jodo Mission of Hawaii	1429 Makiki Street	Bon dance	Field Survey; Schedule of Events
4	Shingon Mission of Hawaii	915 Sheridan Street	Bon dance	Field Survey; Schedule of Events

**TABLE 7.16 (CONTINUED)**  
**RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**RELIGIOUS CEREMONIES**

Area	Name	Location	Description	Source
5	Kapahulu Senior Center	3410 Campbell Avenue	Bon dance	Schedule of Events
5	Moiiliili Hongwanji Mission	902 University Avenue	Bon dance	Field Survey; Schedule of Events
5	Shinshu Kyokai Mission	1631 South Beretania Street	Bon dance	Schedule of Events

Source: Norma Wong, September 2001.

**TABLE 7.17**  
**RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:**  
**MEMORIALS, MEMORIAL MARKERS AND STATUES**

Area	Name	Location	Description	Source
3	Eternal Flame Memorial	South Beretania Street	Memorial	Field Survey
3	Father Damien Statue	South Beretania Street	Statue	Field Survey
3	John Wilcox Statue	Fort Street Mall	Statue	Field Survey
3	Kamehameha Statue	South King Street	Statue	Field Survey
3	Korean War Memorial	Richards Street	War memorial	Field Survey
3	Lunalilo Crypt	Punchbowl Street	Crypt and Memorial Marker	Field Survey
3	Queen Liliuokalani Statue	South Beretania Street	Statue	Field Survey
3	Sun Yat Sen Statue	North Beretania and River Streets	Statue	Field Survey
3	Iolani Palace Bandstand a.k.a. Coronation Stand	Richards Street	Historical site	Field Survey
3	Vietnam War Memorial	State Capitol Grounds	War memorial	Field Survey
3	World War II Memorial	South King Street	Memorial	Field Survey
5	World War II 100 <sup>th</sup> Battalion/442 <sup>nd</sup> Regimental Combat Team Memorial	933 Wiliwili Street	Memorial	Field Survey
6	Duke Kahanamoku Statue	Waikiki Beach	Statue	Field Survey
6	Na Iwi Kupuna Waikiki Memorial	In front of Honolulu Zoo	Memorial	Informant
6	Joy Monument	Kapiolani Bandstand	Statue	Field Survey
6	Kalakaua Statue	Kalakaua Avenue	Statue	Field Survey
6	Natatorium	Kapiolani Park, adjacent to San Souci Beach	War memorial	Field Survey
6	Waikiki Surfboard Monument	Kuhio Beach	Monument	Field Survey

Source: Norma Wong, September 2001.



**TABLE 7.18  
RELIGIOUS PRACTICES AND RESOURCES BY DESCRIPTION AND AREA:  
CEMETERIES**

Area	Name	Location	Description	Source
3	Kawaiahao Cemetery	Punchbowl Street	Cemetery	Field Survey
3	Burial Mound	South King Street, mauka side, between Richards and Punchbowl on the Diamond Head side of Iolani Palace	Enclosed burial mound surrounded by wall & ti plants. Smaller open site nearby	Field Survey
4	Catholic Cemetery	South King Street	Cemetery	Field Survey
5	Cemetery (Unidentified)	Kuilei Street	Japanese cemetery	Field Survey

Source: Norma Wong, September 2001.

### 7.1.8 Kupuna Iwi

Kupuna Iwi – native Hawaiian ancestral remains – can be found throughout the Hawaiian Islands. Whenever excavation occurs, including beneath urban streets, it is possible that there will be Kupuna Iwi. In addition to statutory and regulatory procedures, there are culturally appropriate practices that must be followed upon their discovery. The cultural practices will be specific to the area, and to the wishes of the descendants and native practitioners. (A section is included in the Recommendations portion of this report.)

It is not possible to identify all areas that may have Kupuna Iwi. There are, however, areas that are higher in probability. Informants advise caution in the following areas:

1. Adjacent to Kawaiahao Church
2. Kakaako (both mauka and makai areas)
3. Kalia Road and Saratoga Road areas
4. Waikiki

### 7.1.9 Cultural Organizations

There are dozens of ethnic, cultural, and social organizations that are listed on web sites and in other publications, but are not listed in phone directories and were not found during the field survey or identified by informants. According to informants, a number of organizations meet regularly or periodically in public places, restaurants, meeting rooms of other organizations, and private homes. In these cases, it was not possible to obtain a location-based list for the study area. The ethnic cultural organizations, societies, and centers are presented in Table 7.19. Table 7.20 lists the language schools.

**TABLE 7.19**  
**CULTURAL ORGANIZATIONS BY DESCRIPTION AND AREA:**  
**ETHNIC CULTURAL ORGANIZATIONS, SOCIETIES, AND CENTERS**

Area	Name	Location	Description	Source
2	Buck Toy Club	956 Vineyard Boulevard	Chinese social gathering hall	Field Survey
2	Jesse's Coffee Shop	1101 North King Street	Ethnic (Filipino) gathering place	Field Survey
2	Leong's Café	2343 North King Street	Ethnic (Hawaiian) gathering place	Field Survey
2	Lung Kong Kung Shaw	1432 Liliha Street	Chinese cultural society/organization	Publication
2	On Tong Society	Vineyard Boulevard	Chinese social gathering hall	Field Survey
3	Buddhist Compassion Relief Tzu Chi Foundation	River Mall	Buddhist organization	Field Survey
3	Chee Kung Tong Society	301 North Beretania Street	Chinese society	Field Survey
3	Chee Kung Tong Society	100 North Beretania Street	Chinese cultural society/organization	Publication
3	Chinese American Club	1197 River Street	Chinese society	Field Survey
3	Hawaii Chao Chow Association	114B North King Street	Chinese cultural society/organization	Publication
3	Hawaii Senior Citizen Chinese Social Club	71 North King Street	Chinese society	Field Survey
3	Ket On Society	1129 Maunakea Street	Chinese cultural society/organization	Publication
3	Lung Doo Benevolent Society	Kekaulike Street	Chinese society	Field Survey
3	Lung Doo Chung Sin Tong	159 North Hotel Street	Chinese cultural society/organization	Publication
3	On Tong Heong Society	544 North Vineyard Boulevard	Chinese cultural society/organization	Publication
3	See Dai Doo Society	1300 Pali Highway	Chinese cultural society/organization	Publication
3	See Yup Benevolent Society	1153 Maunakea Street	Chinese cultural society/organization	Publication
3	Tsung Tsin Association	1159 Maunakea Street	Chinese cultural society/organization	Publication
3	United Chinese Society, Chinese Chamber of Commerce	42 North King Street	Chinese society	Field Survey
3	Wong Kong Har Tong	1104 Maunakea Street	Chinese cultural society/organization	Publication
3	Yee Yee Tong Society	1153 Maunakea Street	Chinese society	Field Survey
5	Buddhist Study Center	1436 University Avenue	Buddhist center	Field Survey
5	Japanese Cultural Center	2454 South Beretania Street	Japanese cultural center	Field Survey
6	Ahahui Olelo Hawaii La Ohana	Kapiolani Park	Gathering of Hawaiian speakers	Government Permits & Reservations

Source: Norma Wong, September 2001.

**TABLE 7.20  
CULTURAL ORGANIZATIONS BY DESCRIPTION AND AREA:  
LANGUAGE SCHOOLS**

Area	Name	Location	Description	Source
3	Mun Lun School	North Kukui Street	Chinese language school	Field Survey
3	Mun Lun School	1290 Maunakea Street	Chinese language school	Publication
3	Sun Yat Sen School	North Kukui Street	Chinese language school	Field Survey
3	Tzu-Chi Academy	100 North Beretania Street	Chinese language school	Publication
4	Makiki Japanese Language School	1242 Young Street	Japanese language school	Field Survey
5	Ariya Hinaki Sora School	Kuilei Street	Japanese language school	Field Survey
5	Chinese Lutheran Church Chinese Language School	2615 South King Street	Chinese language school	Publication
5	McCully Japanese School	Waiola Street	Japanese language school	Field Survey
5	Moilili Community Center	2535 South King Street	Japanese language school	Publication
5	Shitennoji Gakuen	1936 Citron Street	Japanese language school	Field Survey
5	Tokai University	Kapiolani Boulevard	Japanese language classes	Field Survey

Source: Norma Wong, September 2001.

#### 7.1.10 Music

As one informant put it: "... music is portable. It can happen anywhere – and it does!" Table 7.21 is a brief list of organized traditional music activities.

There was a debate among informants on the inclusion of musical performances for hire. Most informants believed that these performances were commercial endeavors, and not included in the scope of a traditional cultural practice.

**TABLE 7.21  
MUSIC PRACTICES AND RESOURCES BY DESCRIPTION AND AREA**

Area	Name	Location	Description	Source
4	Hawaii International Taiko Festival	Neal Blaisdell Center	Ethnic musical performance	Publication
4	Slack Key Guitar Festival	Ala Moana Park – McCoy Pavilion	Festival	Government Permits & Reservations
3,6	Royal Hawaiian Band	Iolani Palace, Bishop Square, Waikiki	Music performances	Field Survey

Source: Norma Wong, September 2001.

### 7.1.11 Festivals and Ceremonies

There are innumerable festivals and ceremonies in the PUC. Tables 7.22, 7.23 and 7.24 are lists of festivals, parades, and historical ceremonies. Several of the activities are in more than one category.

**TABLE 7.22  
FESTIVALS AND CEREMONIES BY DESCRIPTION AND AREA:  
FESTIVALS**

Area	Name	Location	Description	Source
3	Aloha Week Festival & Parade	Bishop Street	Festival and Parade	Government Permits & Reservations
3	Aloha Week Festival & Parade	Iolani Palace stage	Festival	Government Permits & Reservations
3	Aloha Week Festival & Parade	Pauahi Tower stage	Festival	Government Permits & Reservations
3	Night in Chinatown Festival	River Street through Richards Street	Festival	Government Permits & Reservations
3	Saint Patrick's Day Block Party	Merchant Street and Nuuanu Avenue	Festival	Government Permits & Reservations
4	American Indian Powwow	Thomas Square	Festival	Government Permits & Reservations
4	Cherry Blossom Festival	Neal Blaisdell Center	Ethnic festival	Publication
4, 6	Dr. Martin Luther King Parade & Celebration	Ala Moana Park through Kapiolani Park	Parade and celebration	Government Permits & Reservations
4	Greek Festival	Ala Moana Park	Festival	Government Permits & Reservations
4	Honolulu Academy of Arts – Pasko	South Beretania Street	Filipino Christmas celebration	Schedule of Events, Informant
4	Kohaku Uta Gassen “Red and White Song Contest”	Neal Blaisdell Center	Ethnic festival	Publication
4	Narcissus Festival	Neal Blaisdell Center	Ethnic festival	Publication
4	Samoan Flag Day	Ala Moana Park	Festival	Government Permits & Reservations
4	Taiwanese Cultural Festival in Hawaii – Taiwanese Association of America-Hawaii	Ala Moana Park	Festival	Government Permits & Reservations
4	Various ethnic society and cultural organizations' picnics	Ala Moana Park	Picnic	Government Permits & Reservations; Informants
5	Children's Day	Japanese Cultural Center	Ethnic festival	Publication

**TABLE 7.22 (CONTINUED)**  
**FESTIVALS AND CEREMONIES BY DESCRIPTION AND AREA:**  
**FESTIVALS**

<b>Area</b>	<b>Name</b>	<b>Location</b>	<b>Description</b>	<b>Source</b>
5	New Year's Festival (Japanese)	Old Stadium Park	Festival	Government Permits & Reservations
6	Alliance Francaise of Hawaii	Kapiolani Park	Festival	Government Permits & Reservations
6	Cinco de Mayo Celebration	Kapiolani Park	Ethnic festival	Publication
6, 4	Celebrate Filipino Fiesta & Parade	Ala Moana Park through Kapiolani Park	Fiesta and parade	Government Permits & Reservations
6	Hispanic Festival	Kapiolani Park	Festival	Government Permits & Reservations
6	Honolulu Festival	Saratoga Road through Kapiolani Park	Festival	Government Permits & Reservations
6	Kamehameha Day Parade & Celebration	Kapiolani Park Bandstand	Celebration	Government Permits & Reservations
6	Kamehameha Day Parade & Celebration	Kapiolani Park	Celebration	Government Permits & Reservations
6	Okinawan Festival	Kapiolani Park	Festival	Government Permits & Reservations; Field Survey
6	Pan-Pacific Festival - Waikiki Hoolaulea	Kalakaua Avenue	Festival	Government Permits & Reservations
6	Portuguese Festa	Kapiolani Park	Festival	Government Permits & Reservations
6	Scottish Festival	Kapiolani Park	Festival	Government Permits & Reservations
6	Thai Loy Krathong Wat Buddhajakramongkolvararam	Kapiolani Park	Festival	Government Permits & Reservations
6	Thai Songkran Festival Wat Buddhajakramongkolvararam	Kapiolani Park	Festival	Government Permits & Reservations
6	That Luang Festival	Kapiolani Park	Festival	Government Permits & Reservations
6	Various ethnic society picnics	Kapiolani Park	Picnics	Government Permits & Reservations
6	Vietnamese New Year Cultural Festival – Vietnamese Buddhist Association	Kapiolani Park	Festival	Government Permits & Reservations

Source: Norma Wong, September 2001.

**TABLE 7.23**  
**FESTIVALS AND CEREMONIES BY DESCRIPTION AND AREA:**  
**PARADES**

<b>Area</b>	<b>Name</b>	<b>Area</b>	<b>Description</b>	<b>Source</b>
2	Aloha Week Festival & Parade	Pier 19	Floral parade set up	Government Permits & Reservations
2	Kamehameha Day Parade & Celebration	Pier 19	Assembly area for parade	Government Permits & Reservations
3	Buddha's Light International Hawaii Parade	Kekaulike Mall	Religious ceremony and parade	Schedule of Events; Informant
3	Double Ten Parade	Maunakea Street through Aala Street	Parade	Schedule of Events, Informant
3	Kamehameha Day Parade & Celebration	Richards Street, King Street, Merchant Street, Bishop Street	Assembly areas for parade	Government Permits & Reservations
3	Kamehameha Day Parade & Celebration	King Street to Ala Moana Boulevard	Parade route	Government Permits & Reservations
3	Lum Sai Ho Tong Parade	Aala Park through Chinatown	Parade	Schedule of Events, Informant
3	Night in Chinatown Festival Parade	Richards Street through Aala Park	Parade	Government Permits & Reservations
4	Aloha Week Festival & Parade	Ala Moana Park/Magic Island	Staging for parade	Government Permits & Reservations
4	Bon Religious Lantern Motorcade	Makiki through Pier 18	Religious ceremony and parade	Schedule of Events; Informant
4, 6	Celebrate Filipino Fiesta & Parade	Ala Moana Park through Kapiolani Park	Parade	Government Permits & Reservations
4, 6	Dr. Martin Luther King Parade & Celebration	Ala Moana Park through Kapiolani Park	Parade	Government Permits & Reservations
4	Kamehameha Day Parade & Celebration	Ala Moana Boulevard to Kapiolani Park	Parade route	Government Permits & Reservations
6	Kamehameha Day Parade & Celebration	Ala Moana Boulevard to Kapiolani Park	Parade route	Government Permits & Reservations
6	Pan-Pacific in Hawaii Parade	Kalakaua Avenue	Parade	Government Permits & Reservations
6	Saint Patrick's Day Parade	Fort DeRussy through Kapiolani Park	Parade	Government Permits & Reservations

Source: Norma Wong, September 2001.

**TABLE 7.24**  
**FESTIVALS AND CEREMONIES BY DESCRIPTION AND AREA:**  
**HISTORICAL COMMEMORATIONS**

Area	Name	Location	Description	Source
3	Aloha Tower – Fourth of July Fireworks Display	100 Ala Moana Boulevard	Historical commemorative celebration	Schedule of Events, Informant
3	Buddha's Birthday Celebration	Kekaulike Mall	Historical celebration	Government Permits & Reservations
3	Father Damien's Birthday	Father Damien's statue (mauka side of State Capitol)	Lei draping of statue	Publication
3	Iolani Palace - Overthrow Day	South King Street	Commemorative gathering	Schedule of Events, Informant
3	Kamehameha Day Celebration	King Street	Lei draping of statue	Government Permits & Reservations
3	Liliuokalani's Birthday	Liliuokalani's statue (between the State Capitol and Iolani Palace)	Lei draping of statue	Publication
4	Fourth of July Fireworks	Ala Moana Park	Historical celebration	Government Permits & Reservations
4	Samoan Flag Day	Ala Moana Park	Historical celebration	Government permits & Reservations
4, 6	Dr. Martin Luther King Parade & Celebration	Ala Moana Park through Kapiolani Park	Commemoration	Government Permits & Reservations

Source: Norma Wong, September 2001.

#### 7.1.12 Miscellaneous

Table 7.25 presents the ethnic book stores within the Act 50 study areas.

**TABLE 7.25**  
**MISCELLANEOUS CULTURAL PRACTICES BY DESCRIPTION AND AREA:**  
**ETHNIC BOOK STORES**

Area	Name	Location	Description	Source
4	Bunbundo Bookstore	Keeaumoku Street	Japanese language reading materials store	Field Survey
4	Hakubundo	Kapiolani Boulevard	Japanese bookstore	Field Survey
4	Nippon Book Store	820 Kaheka Street	Japanese language reading materials store	Field Survey

Source: Norma Wong, September 2001.

## **8.0 POTENTIALLY AFFECTED CULTURAL PRACTICES**

In assessing the impact of the BRT on the cultural practices and resources identified in the study area, two primary questions were applied:

- During the construction or implementation phase, would the BRT change the character of the access to the resource and/or practice?
- Would the BRT alter the nature of the practice itself?

The vast majority of the over 400 cultural practices and resources identified are not affected by the BRT. In fact, the highly urbanized environment is rich with the activities and practices of the many ethnicities and cultures of Hawaii – all of which have adapted to crowds, traffic, noise, and concrete.

Six practices and groupings of practices were identified as being potentially affected by the BRT and they are discussed in the following sections.

### **8.1 Culturally Significant Districts**

The Chinatown District – from River Street to Smith Street – is the location of more than 70 cultural practices – the largest critical mass of practices identified in this study. It is also an area that has a “cultural character” that is reinforced by the design of buildings, streets, and landscaping, as well as practices, such as the constant presence of boxes of produce on the sidewalk areas.

As one shopkeeper advised, it would not be Chinatown unless it looked like Chinatown. He would not allow his landlord to modernize the front of the building, fearing that customers would dismiss his shop as not having “the real stuff”.

The other culturally significant district in the study area is the Iolani Palace/Kamehameha Statue area. This is an area that is significant because of its historical and cultural symbolism. The “look” and the ability to carry out certain ceremonies in and through this area are important attributes.

The BRT can potentially impact culturally significant districts by its design of BRT stops and street improvements in and adjacent to these areas. Designs that are considered to be “improvements” in other areas may alter the ambience that nurtures the presence of many cultural practices and resources.

### **8.2 Flora Gathered for Lei-Making, Sharing, Ceremonies and Cultural Activities**

Flowers, foliage, seeds and other flora materials are gathered from private and public properties throughout the PUC. During the construction phase, it is possible that access to certain specific resources could be temporarily blocked, or that specific plants could be destroyed.

It must be emphasized that no specific flora that are used for cultural practices were identified as being in the planned path of construction.

### **8.3 Lion Dances and Fireworks Associated with Lunar New Year Celebration**

The streets and sidewalks of the Chinatown District are the venue for cultural practices during the Lunar New Year celebrations. During certain days each year, it may become necessary for the area to be treated similarly to a parade route.



#### **8.4 Kupuna Iwi**

During the excavation phases of the project for street widening, construction of stops and transit centers, and construction for the Embedded Plate Technology (if chosen as the preferred technology), it is probable that Kupuna Iwi will be found. In these cases, particular legal procedures and cultural practices will need to be performed and enforced.

#### **8.5 Parades**

This study identified eleven parades, most of which are annual events. The most affected corridors are King Street from Richards Street to Punchbowl Street, Punchbowl Street from King Street to Ala Moana Boulevard, Ala Moana Boulevard from Punchbowl Street to Kalakaua Avenue, and Kalakaua Avenue from its Ewa end to Kapiolani Park.

Depending on the timing of the construction phase, some of the parades may need to be rerouted. This would not pose a cultural practice issue except for certain commemorative events. For example, the Kamehameha Day Parade needs to pass in front of the Kamehameha Statue.

During the operational phase, parades are likely to affect the operations of the BRT as well as other buses and general traffic.

#### **8.6 Street Festivals**

There are festivals in downtown Honolulu and in Waikiki that utilize side streets and curbside lanes for the staging of materials and equipment, and reserved parking for key participants and VIPs. As a result of the BRT operations, it may not be possible for the City to permit the shutdown of curb lanes to regular traffic.

### **9.0 PROCESS INTEGRATION**

In addition to fulfilling the Sct 50 requirements, this information will be used by the project's archaeologists and historic technical personnel to determine whether or not there are any cultural practices associated with historic resources and properties.

The cultural practices information will be used as a resource document as additional project details are developed. For example, a comparison will be made between the cultural practices inventory and the potentially affected historic-period resources and properties. This information will guide specific mitigation measures during the construction phase and guide design features.

It should be noted that the majority of cultural practices identified in this assessment are located in the vast urban landscape of public and private properties that are not considered historic-period resources or historic districts.

### **10.0 RECOMMENDATIONS**

#### **10.1 Establish Advisory Groups for the Chinatown District and Iolani Palace/Kamehameha Statue Areas**

Small (three to seven member) advisory groups can assist the City and its contractors in making design, construction, and operational decisions that would mitigate impacts in these culturally significant districts. In the Chinatown District, the group can consist of representatives from the merchants' associations, societies

and physical cultural groups. This group can similarly advise the City in the handling of BRT operations for the Lunar New Year street activities. In the Iolani Palace/Kamehameha Statue area, the advisory members can represent the Friends of Iolani Palace, the Kamehameha Celebration Commission, and a Capitol District design representative from the State Department of Accounting and General Services.

#### **10.2 Early Consultation and Operational Planning for the Discovery and Culturally Appropriate Handling of Kupuna Iwi**

The City and its contractors should have early and ongoing consultation with the State Historic Preservation Office and the Oahu Burial Council. Given the scope of the geographic area impacted, the City may wish to ask the Oahu Burial Council to designate a sub-committee of its Council members to be regularly apprised of the progress of the project. The Oahu Burial Council is currently developing criteria and guidelines for the use of cultural monitors. A cultural monitor or a cultural resource person should be hired by the project, and it may be necessary to have a different person for different areas (by ahupua'a). All employees on site – particularly in areas where there is a higher probability of discovery – should be instructed in the immediate and procedural notification of the project manager. There should also be an educational process by a cultural resource person for on-site employees as to the culturally respectful behaviors upon discovery.

#### **10.3 Construction Phase and Operational Plans to Mitigate the Impacts to Parades and Street Festivals**

Plans should be developed to accommodate parades and other permitted street activities. If these plans include proposals to redirect the routing of cultural activities (rather than the rerouting of the BRT), then an analysis should be made of whether the routing change impacts the practice in a culturally inappropriate manner. Consultation with the affected organization(s) can help to smooth the way.

#### **10.4 Opportunities to Enhance Cultural Practices**

Transportation is a major element in the furthering of cultural practices in an urban environment. Many of the practices identified require people to travel considerable distances from where they live in order to participate in activities or to procure resources, and for large numbers of people to gather in celebration. The BRT offers opportunities to enhance cultural practices. Four ideas offered by informants:

1. Include design elements at stops and transit centers that fit the cultural environment of the community;
2. Build cultural practice demonstrations into the activities of larger transit centers;
3. Include graphics that tell the story of cultural practices on BRT vehicles and at stops; and
4. Promote the use of BRT and TheBus system to access cultural practice events through promotions and special scheduling.

# **APPENDIX A**

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**ACT 50, SESSION LAWS OF HAWAII 2000**

**Appendix A. Act 50, Session Laws of Hawaii 2000**

**REPORT TITLE:** Environmental Impact

**DESCRIPTION:** Amends the environmental impact statement law by: amending the definition of "environmental impact statement" or "statement" to include effects on the cultural practices of the community and State; and amending the definition of "significant effect" to include adverse effects on cultural practices.

**HOUSE OF REPRESENTATIVES H.B. NO. 2895  
TWENTIETH LEGISLATURE, 2000 STATE OF HAWAII  
APPROVED BY THE GOVERNOR ON APRIL 26, 2000**

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**A BILL FOR AN ACT**

**RELATING TO ENVIRONMENTAL IMPACT STATEMENTS.**

**BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF HAWAII:**

SECTION 1. The legislature finds that there is a need to clarify that the preparation of environmental assessments or environmental impact statements should identify and address effects on Hawaii's culture, and traditional and customary rights.

The legislature finds that native Hawaiian culture plays a vital role in preserving and advancing the unique quality of life and "aloha spirit" in Hawaii. Articles IX and XII of the state constitution, other state laws, and the courts of the State impose on government agencies a duty to promote and protect cultural beliefs, practices, and resources of native Hawaiians as well as other ethnic groups.

Moreover, the past failure to require native Hawaiian cultural impact assessments has resulted in the loss and destruction of many important cultural resources and has interfered with the exercise of native Hawaiian culture. The legislature finds that due consideration of the effects of human activities on native Hawaiian culture and the exercise thereof is necessary to ensure the continued existence, development, and exercise of native Hawaiian culture.

The purpose of this Act is therefore to require that environmental impact statements include the disclosure of the effects of a proposed action on the cultural practices of the community and State. This Act also amends the definition of "significant effect" to include adverse effects on cultural practices.

SECTION 2. Section 343-2, Hawaii Revised Statutes, is amended: 1. By amending the definition of "environmental impact statement" or "statement" to read: "Environmental impact statement" or "statement" means an informational document prepared in compliance with the rules adopted under section 343-6 and which discloses the

environmental effects of a proposed action, effects of a proposed action on the economic [and] welfare, social welfare, and cultural practices of the community and [State,] state, effects of the economic activities arising out of the proposed action, measures proposed to minimize adverse effects, and alternatives to the action and their environmental effects. The initial statement filed for public review shall be referred to as the draft statement and shall be distinguished from the final statement which is the document that has incorporated the public's comments and the responses to those comments. The final statement is the document that shall be evaluated for acceptability by the respective accepting authority."

By amending the definition of "significant effect" to read: "Significant effect" means the sum of effects on the quality of the environment, including actions that irrevocably commit a natural resource, curtail the range of beneficial uses of the environment, are contrary to the State's environmental policies or long-term environmental goals as established by law, or adversely affect the economic [or] welfare, social welfare[.], or cultural practices of the community or state."

SECTION 3. Statutory material to be repealed is bracketed.  
New statutory material is underscored.

SECTION 4. This Act shall take effect upon its approval.

# **APPENDIX B**

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## **ARTICLE IX AND XII OF THE STATE CONSTITUTION (RELEVANT SECTIONS)**

**Appendix B. Article IX and XII of the State Constitution (relevant sections)**

**ARTICLE IX  
PUBLIC HEALTH AND WELFARE**

**PUBLIC SIGHTLINESS AND GOOD ORDER**

SECTION 7. The State shall have the power to conserve and develop objects and places of historic or cultural interest and provide for public sightliness and physical good order. For these purposes private property shall be subject to reasonable regulation.  
[Ren and am Const Con 1978 and election Nov 7, 1978]

**CULTURAL RESOURCES**

SECTION 9. The State shall have the power to preserve and develop the cultural, creative and traditional arts of its various ethnic groups. [Add Const Con 1978 and election Nov. 7, 1978]

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**ARTICLE XII  
HAWAIIAN AFFAIRS**

**TRADITIONAL AND CUSTOMARY RIGHTS**

SECTION 7. The State reaffirms and shall protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua'a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778, subject to the right of the State to regulate such rights.  
[Add Const Con 1978 and election Nov 7, 1978]

**Validity of amendment.** A proposal of the 1978 Constitutional Convention adding a section 7 defining the terms "Hawaiian" and "native Hawaiian" was not validly ratified. *Kahalekai v. Doi*, 60 H. 324 (1979). In view of the holding, the revisor has deleted the section and renumbered section 8 as section 7 under the authority of Resolution No. 29 of the 1978 Constitutional Convention.

# **APPENDIX C**

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## **OFFICE OF ENVIRONMENTAL QUALITY CONTROL GUIDELINES**



## **Appendix C. Office of Environmental Quality Control Guidelines**

**State of Hawaii**

# **OFFICE OF ENVIRONMENTAL QUALITY CONTROL Guidelines for Assessing Cultural Impacts**

**Adopted by the Environmental Council, State of Hawaii  
November 19, 1997**

## **I. INTRODUCTION**

It is the policy of the State of Hawaii under Chapter 343, HRS, to alert decision makers, through the environmental assessment process, about significant environmental effects which may result from the implementation of certain actions. An environmental assessment of cultural impacts gathers information about cultural practices and cultural features that may be affected by actions subject to Chapter 343, and promotes responsible decision making.

Articles IX and XII of the State Constitution, other state laws, and the courts of the state require government agencies to promote and preserve cultural beliefs, practices, and resources of native Hawaiians and other ethnic groups. Chapter 343 also requires environmental assessment of cultural resources, in determining the significance of a proposed project.

The Environmental Council encourages preparers of environmental assessments and environmental impact statements to analyze the impact of a proposed action on cultural practices and features associated with the project area. The Council provides the following methodology and content protocol as guidance for any assessment of a project that may significantly affect cultural resources.

## **II. CULTURAL IMPACT ASSESSMENT METHODOLOGY**

Cultural impacts differ from other types of impacts assessed in environmental assessments or environmental impact statements. A cultural impact assessment includes information relating to the practices and beliefs of a particular cultural or ethnic group or groups.

Such information may be obtained through scoping, community meetings, ethnographic interviews and oral histories. Information provided by

knowledgeable informants, including traditional cultural practitioners, can be applied to the analysis of cultural impacts in conjunction with information concerning cultural practices and features obtained through consultation and from documentary research.

In scoping the cultural portion of an environmental assessment, the geographical extent of the inquiry should, in most instances, be greater than the area over which the proposed action will take place. This is to ensure that cultural practices which may not occur within the boundaries of the project area, but which may nonetheless be affected, are included in the assessment. Thus, for example, a proposed action that may not physically alter gathering practices, but may affect access to gathering areas would be included in the assessment. An ahupua'a is usually the appropriate geographical unit to begin an assessment of cultural impacts of a proposed action, particularly if it includes all of the types of cultural practices associated with the project area. In some cases, cultural practices are likely to extend beyond the ahupua'a and the geographical extent of the study area should take into account those cultural practices.

The historical period studied in a cultural impact assessment should commence with the initial presence in the area of the particular group whose cultural practices and features are being assessed. The types of cultural practices and beliefs subject to assessment may include subsistence, commercial, residential, agricultural, access-related, recreational, and religious and spiritual customs.

The types of cultural resources subject to assessment may include traditional cultural properties or other types of historic sites, both man made and natural, including submerged cultural resources, which support such cultural practices and beliefs.

The Environmental Council recommends that preparers of assessments analyzing cultural impacts adopt the following protocol:

- (1) identify and consult with individuals and organizations with expertise concerning the types of cultural resources, practices and beliefs found within the broad geographical area, e.g., district or ahupua'a;
- (2) identify and consult with individuals and organizations with knowledge of the area potentially affected by the proposed action;
- (3) receive information from or conduct ethnographic interviews and oral histories with persons having knowledge of the potentially affected area;
- (4) conduct ethnographic, historical, anthropological, sociological, and other culturally related documentary research;

(5) identify and describe the cultural resources, practices and beliefs located within the potentially affected area; and

(6) assess the impact of the proposed action, alternatives to the proposed action, and mitigation measures, on the cultural resources, practices and beliefs identified.

Interviews and oral histories with knowledgeable individuals may be recorded, if consent is given, and field visits by preparers accompanied by informants are encouraged. Persons interviewed should be afforded an opportunity to review the record of the interview, and consent to publish the record should be obtained whenever possible. For example, the precise location of human burials are likely to be withheld from a cultural impact assessment, but it is important that the document identify the impact a project would have on the burials. At times an informant may provide information only on the condition that it remain in confidence. The wishes of the informant should be respected.

Primary source materials reviewed and analyzed may include, as appropriate: Mahele, land court, census and tax records, including testimonies; vital statistics records; family histories and genealogies; previously published or recorded ethnographic interviews and oral histories; community studies, old maps and photographs; and other archival documents, including correspondence, newspaper or almanac articles, and visitor journals. Secondary source materials such as historical, sociological, and anthropological texts, manuscripts, and similar materials, published and unpublished, should also be consulted. Other materials which should be examined include prior land use proposals, decisions, and rulings which pertain to the study area.

### III. CULTURAL IMPACT ASSESSMENT CONTENTS

In addition to the content requirements for environmental assessments and environmental impact statements, which are set out in HAR §§ 11-200-10 and 16 through 18, the portion of the assessment concerning cultural impacts should address, but not necessarily be limited to, the following matters:

1. A discussion of the methods applied and results of consultation with individuals and organizations identified by the preparer as being familiar with cultural practices and features associated with the project area, including any constraints or limitations which might have affected the quality of the information obtained.
2. A description of methods adopted by the preparer to identify, locate, and select the persons interviewed, including a discussion of the level of effort undertaken.
3. Ethnographic and oral history interview procedures, including the

circumstances under which the interviews were conducted, and any constraints or limitations which might have affected the quality of the information obtained.

4. Biographical information concerning the individuals and organizations consulted, their particular expertise, and their historical and genealogical relationship to the project area, as well as information concerning the persons submitting information or interviewed, their particular knowledge and cultural expertise, if any, and their historical and genealogical relationship to the project area.

5. A discussion concerning historical and cultural source materials consulted, the institutions and repositories searched, and the level of effort undertaken. This discussion should include, if appropriate, the particular perspective of the authors, any opposing views, and any other relevant constraints, limitations or biases.

6. A discussion concerning the cultural resources, practices and beliefs identified, and, for resources and practices, their location within the broad geographical area in which the proposed action is located, as well as their direct or indirect significance or connection to the project site.

7. A discussion concerning the nature of the cultural practices and beliefs, and the significance of the cultural resources within the project area, affected directly or indirectly by the proposed project.

8. An explanation of confidential information that has been withheld from public disclosure in the assessment.

9. A discussion concerning any conflicting information in regard to identified cultural resources, practices and beliefs.

10. An analysis of the potential effect of any proposed physical alteration on cultural resources, practices or beliefs; the potential of the proposed action to isolate cultural resources, practices or beliefs from their setting; and the potential of the proposed action to introduce elements which may alter the setting in which cultural practices take place.

11. A bibliography of references, and attached records of interviews which were allowed to be disclosed.

The inclusion of this information will help make environmental assessments and environmental impact statements complete and meet the requirements of Chapter 343, HRS. If you have any questions, please call 586-4185.

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[Return to the OEQC Home Page](#)

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© May 9, 2000

## **APPENDIX D**

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### **Cultural Practices Assessment Panel Notes**

## Appendix D. Cultural Practices Assessment Panel Notes

Thursday, May 24, 2001

### Present:

- Panelists Luciano Minerbi, Bruce Tsuchida, Daviana McGregor, and Maria Orr
- Observers Ann Koby (PB Consult), Faith Miyamoto (DTS), and Pua'alaokalani Aiu (OHA)
- Notetakers Keiko Nitta and Susan Stanton
- Facilitator Norma Wong

### Experience of panelists:

- See Attachment 1.

### Agenda:

- See Attachment 2.

### Background information:

- Panelists were given a description of the project, including its policy objectives, design, proposed technology, and alignment.
- The panelists asked questions to enhance their understanding of the project. Questions included: environmental and visual impacts, nature of the work done so far in the DEIS, how the system would operate on an ordinary street, the design and function of transit centers and transit stops, perceived impacts on communities, perceived impacts on development, population and land values, impacts on traffic flow and parking. Questions were also asked regarding the demographics of users of mass transit.

### Tasks:

- (1) Develop a working definition of "cultural practice" in an urban setting
- (2) Develop a working definition of the geographic boundary of the study area

### What would you define as a "Cultural Practice?"

- Panelists' mission: to be true to the spirit of the law in an urban setting. (see Attachment 3 for Act 50, SLH 2000)
- In the past (prior to Act 50), more emphasis has been placed on assessing historical structures and places, rather than cultural practices.
- There is a true urban culture – a unique form unto itself. This is different than the presence of traditional and/or ethnic practices in an urban setting. For example, urban culture might include the practice of senior citizens and young people gathering "ritualistically" at shopping malls for social purposes, tattoo parlors, and parks where craft shows are regularly held. After considerable discussion, the panelists agreed that the spirit of Act 50 pointed in the direction of assessing and protecting traditional cultural practices in an urban setting, rather than urbanized cultural practices. It was felt that many of the significant activities that occur in an urban setting (that would not fit in the category of this study) would be theoretically covered under the measurement of social impacts.
- What is "Culture" and "Cultural Practice"
  1. Working definition of culture:  
Traditions, beliefs, practices, lifeways, society, the history of a community and its traditions, arts, crafts, music, social institutions.

2. What are we talking about in terms of cultural practice? Social traditions? What are the roots? Social impacts vs. Cultural impacts? Cross-over?
  - A. Cultural practices are connected to values, belief systems passed from one generation to another
  - B. Activities associated with historic events
  - C. Ceremonial activities
  - D. Pilgrimages for historical and cultural purposes
3. What activities would you include in a "list" of cultural practices?
  - A. Religious activities, ceremonies, shrines and churches
  - B. Art and music, including but not limited to:
    1. Hula
    2. Ethnic dance
    3. Ethnic drums
    4. Ethnic orchestras and bands
    5. Bon dance
    6. Lion dance
    7. Crafts
    8. Gathering for arts and crafts
  - C. Theater, including
    1. Hawaiian theater
    2. Asian theater (noh, kabuki, etc.)
  - D. Physical activities and healing
    1. Qi Gong
    2. Tai chi
    3. Martial arts
    4. Shiatsu
    5. Feng shui
    6. Herbalists
    7. Gathering for healing purposes
  - E. Recreational/cultural competitive activities
    1. Mah jongg
    2. Surfing
    3. Canoe paddling
    4. Fishing
  - F. Ethnic food gathering
    1. Fishing
    2. Limu gathering
    3. Buying ethnic foods from places that are strongly associated with that ethnicity (i.e. Chinatown)
    4. Traditional methods of displaying food
  - G. Cultural ceremonies
    1. Festivals
    2. Parades
    3. Non-religious rituals
    4. Celebration of historic events
- What cultures are we trying to preserve?
  1. Act 50 is not specific or exclusive, although the Native Hawaiian culture is mentioned
  2. Native Hawaiian
  3. Ethnic cultures of Hawaii
  4. Preserving the Aloha Spirit and "way of life"
- The Importance of Access:
  1. How is access facilitated (or not) by BRT?

2. How is the area that a practice is "held" affected? Will there be the ability to reserve and/or clear urban areas that are periodically used for a cultural practice (i.e. parade or festival)?
  3. Will the BRT open up access to the traditional access-ways of cultural practices, i.e. mauka to makai, access to streams, access to the shoreline?
  4. Where are the communities along the way? What is the cultural interaction and pattern(s) that will be encouraged or discouraged?
  5. Does the BRT encourage access to cultural practices by groups/demographics, i.e. senior citizens?
- Other Issues:
    1. Is the Military a Culture?  
Military makes up 10% of Hawaii's community. They have an impact but is it a cultural one? Should they be included? After considerable discussion, the group felt that there is a possibility that ceremonial activities might be included as a traditional cultural activity under a broad definition of "traditional cultural practice".
    2. How Does "Place" Fit?  
Although the focus of Act 50 is on practices, there are areas that require the retention of a certain "look" and "feel" to retain the critical mass of a cultural community.
    3. Opportunities?  
Can the BRT enhance and encourage cultural practices? Can traditional cultural displays be built into transit centers, for example, that reflect the traditions and history of that place?

#### **Act 50 Study Area**

- The panel discussed the traditional boundaries of inquiry for cultural practices: from the ridgeline to makai, geographic districts, and ahapua'a. After considerable discussion, they concluded that these traditional boundaries would not be practical to the measurement of cultural practices in as urbanized a setting as the BRT project scope.
- The panel discussed whether the BRT route itself would be a sufficient study area, and concluded that it was not expansive enough, with the exception of the section on the freeway.
- For the Regional BRT:
  1. A "significant" area around Kapolei (note: potential Hawaiian community with HHL development)
  2. Buffer areas around any "on the ground" new construction: ramps and transit centers
  3. For all other sections, the freeway itself
- For the In-Town BRT:
  1. The freeway is the mauka boundary from Waiakamilo Road to Wilder
  2. Mauka boundaries go beyond the freeway from Keehi Interchange to Waiakamilo Road, and from Wilder to University and Kapahulu (see attached map)
  3. Nimitz Hwy is the makai boundary from Sand Island Access Road to Hilo Hattie's
  4. The shoreline and near-shore waters is the makai boundary from Hilo Hattie's to Kapiolani Regional Park

[Note: the study area was slightly modified after a field inspection.]

#### **Other Notes**

- Potential uses of methodology from a previous report by Daviana McGregor and Luciano Minerbi:

Impacts – Increased population, access, participation, change in condition, quality of experience, quality of resources (thing or place), change in frequency of events, change in ethnic composition of community, change of boundaries, change of uses, change in sense of place.



**Wrap-Up**

- A. Panelists to be brought back at end of inventory.
- B. Further contact encouraged if come across definitional dilemma.
- C. Various sources were referred by the panel.

# **ATTACHMENT D.1**

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## **PANEL OF EXPERTS MEETING AGENDA**

**Attachment D.1 Expert Panel Meeting Agenda**

**PRIMARY CORRIDOR TRANSPORTATION PROJECT  
ACT 50 – CULTURAL PRACTICES ASSESSMENT  
PANEL DISCUSSION  
THURSDAY, MAY 24, 2001  
NORMA WONG'S OFFICE CONFERENCE ROOM  
9:30 A.M. – 3:30 P.M.**

**AGENDA**

**I. Introductions (9:30 – 9:45) 15 MINUTES**

- A. Introduction of panel members and guests
- B. Review of handouts and materials
  - 1. Act 50 HRS Chapter 343 Explanation
  - 2. BRT Project Description
  - 3. Map
  - 4. OEQC Guidelines

**II. Discussion (9:45 – 11:45) 2 HOURS**

- A. Objective 1: Develop a Working Definition of “Cultural Practices and Beliefs” and Examples for an Urban Project
- B. Objective 2: Develop Criteria for Establishing the “Study Area”

**III. Lunch (12:00 – 12:30) 30 MINUTES**

**IV. Continue Discussion (12:30 – 2:00) 1 HOUR and 30 MINUTES**

- A. Summarize Definition and Criteria
- B. Consensus on Definition and Criteria

**IV. Wrap-Up (2:00 – 2:45) 45 MINUTES**

- A. Identification and Referral of Practitioners and/or Sources of Cultural Information
- B. Explanation of Next Steps

**Materials sent ahead:**

Agenda  
Act 50 Explanation  
BRT project Description  
OEQC Guidelines  
Panel Questions  
Map

# **ATTACHMENT D.2**

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## **RESUMES OF PANEL MEMBERS**

## Attachment D.2 Resumes of Panel Members

### DAVIANNA POMAIKA'I MCGREGOR

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Honolulu, Hawai'i 96817

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#### EDUCATION

- Ph.D. *University of Hawai'i-Manoa*, Honolulu, Hawai'i, 1989, Hawaiian/Pacific History  
M.A. *University of Hawai'i-Manoa*, Honolulu, Hawai'i, 1979, Pacific Island Studies  
P.D. *University of Hawai'i-Manoa*, Honolulu, Hawai'i, 1973, Secondary Education  
B. A. *University of Hawaii-Manoa*, Honolulu, Hawai'i, 1973, Asia/Pacific History  
B.Ed. *University of Hawai'i-Manoa*, Honolulu, Hawai'i, 1972, Secondary Education

#### PERTINENT PROFESSIONAL EXPERIENCE

- 1995-Present **Associate Professor, *Ethnic Studies Program/Department***, University of Hawai'i-Manoa
- 2000 **Smithsonian Institution Asian Pacific American Studies Program Inaugural Scholar In-Residence**
- 1990, 1974-77 **Ethnic Studies Program**, University of Hawai'i-Manoa  
Served as director for the fledgling Ethnic Studies Program during formative years between 1974-77. Served as Acting Director while regular director was on leave in Spring 1990.

#### PUBLISHED WORKS

##### **Technical Reports**

Phase II: Native Hawaiian Access Rights Project for Hawai'i Coastal Zone Management Program, Hawai'i Office of Planning, State of Hawai'i, Department of Business Economic Development and Tourism Pursuant to National Oceanic and Atmosphere Administration Award No. NA87OZ0233.

Hawaiian Externalities Workbook, "Chapter 8.0 Native Hawaiian Impacts." Co-authored with Jon K. Matsuoka and Luciano Minerbi, under contract with Energy Research Group, Inc. for Hawaiian Electric Company, July 1997.

"Contemporary Subsistence Fishing Practices Around Kaho'olawe: Study Conducted for the NOAA National Marine Sanctuaries Program." Co-authored with Noa Emmett Aluli, Manny Kuloloio, Malia Akutagawa, and Kehau Walker. Kaunakakai: Protect Kaho'olawe Fund, May 1997.

"Traditional Hawaiian Cultural, Spiritual, and Subsistence Beliefs, Customs, and Practices and Waiahole, Waikane, Hakipu'u and Kahana" for Native Hawaiian Advisory Council, September 1995.

"Kaho'olawe Use Plan," with PBR-Hawai'i, for Kaho'olawe Island Reserve Commission, 1995.

"Native Hawaiian Ethnographic Study for the Hawai'i Geothermal Project Environmental Impact Study," with Jon K. Matsuoka and Luciano Minerbi for the Oakridge National Laboratories Environmental Impact Study for the U.S. Department of Energy, 1993.

"Governor's Moloka'i Subsistence Task Force Report," with Jon K. Matsuoka and Luciano Minerbi, Moloka'i Department of Business, Economic Development and Tourism, 1993.

**"Native Hawaiian and Local Culture Assessment Project," with Jon K. Matsuoka and Luciano Minerbi, State of Hawai'i Department of Health, Hawai'i Environmental Risk Ranking Project, 1991-1993.**

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## **EDUCATION**

- Dr. Arch** *Polytechnic University of Milan, Italy, Doctor of Architecture, 1960-1966.*
- MUP** *University of Washington, Seattle, Washington, Master of Urban Planning, 1967-1969.*
- Diploma** *Diploma di Maturita' Classica (State Examination and Law School Admission, Leone XIII), Milan, Italy, 1955-1960.*
- Certificate** *Certificate: Improved Mapping of Quantitative Information, Northwestern University, Evanston, Illinois, USA, 1970.*
- Certificate** *Certificate: Computer Mapping of Quantitative Information, Harvard University, Cambridge, Massachusetts, USA, 1967.*

## **PROFESSIONAL LICENSES AND MEMBERSHIP**

- American Institute of Planners (AIP), Full Membership Exam, 1972, 1969-1978
- American Planning Association (APA), Charter Member 1978
- American Institute Certified Planners (AICP), Charter Member 1978
- American Institute of Architects (AIA), Associate Member 1978

## **PERTINENT PROFESSIONAL EXPERIENCE**

- 1980-Present** **Department of Urban and Regional Planning**, University of Hawai'i at Manoa, Professor of Urban and Regional Planning. Associate Professor of Architecture and Urban and Regional Planning (1973-1980). Assistant Professor of Architecture and Urban and Regional Planning (1969-1973). Joint appointment with the Department of Architecture and the Urban and Regional Planning Program (formerly Pacific Urban Studies and Planning Program), University of Hawai'i at Manoa.
- 2001** **Islands Sustainability Government of Canary Islands**, Consultant, Spain, 2001.
- 2001** **Consuelo Zobel Alber Foundation**, Consultant, Co-Principal Investigator, Wai'anae Valley Homestead Community Association Need Assessment Survey for a Community Center, Waianae, Oahu.
- 1998-2001** **Native Hawaiian Access Right Project**, Coastal Zone Management Program, DBED&T, State of Hawai'i, Consultant, Co-Principal Investigator.
- 1997-1998** **Queen Lili'uokalani Children Center for the UH-QLCC Community Partnership Project**, Hawai'i, Consultant.
- 1996** **Energy Research Group**, Waltham, Massachusetts & Hawaii Electric Company Externalities Project, Consultant and Co-Principal Investigator. Impacts on Native Hawaiians, Hawai'i.

**1993-1994**

**U.S. Department of Energy and Oak Ridge National Laboratory, Consultant and Co-Principal Investigator. Native Hawaiian Ethnographic Study Survey, Hawai'i Geothermal Project, South Maui.**



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**EDUCATION**

- M. A.** *Northern Arizona University*, Flagstaff, Arizona, 1997  
Anthropology (with Distinction, 4.0 GPA)  
Thesis: "An Ethnographic View of Public Archaeology in Northern Arizona and the Role of Native Americans"
- B. A.** *University of Hawai'i-Manoa*, Honolulu, Hawai'i, 1992  
Anthropology (with Distinction, 3.86 GPA)

**PERTINENT PROFESSIONAL EXPERIENCE**

- Fall 2001**      **Team-Teaching: *Indigenous Anthropology***, University of Hawai'i-Manoa
- 2001**            **Public Archaeology Project-Limahuli & Wailua, Kauai** [Archaeology Week, April]  
with Martha Yent [State Parks] conducted, supervised public archaeology dig
- 1995-2001**      **Consultant: Archival Research & Oral History** [*Self-Employed*]  
• Oral histories Arizona and Hawai'i (To date: 90)  
• (For: NAU; PHRI; CSH, OGDEN, IARII, Haun & Associates, Rechtman Consulting, Lanai Company)  
• Archival Research (For Ka Huaka'i; Tihati Productions, PHRI, OGDEN, IARII, Rechtman Consulting, Lanai Company, Dole Plantation)
- 2000**            **Molokai Public Archaeology Project**  
At request of Hawai'i State Office of Community Services, consulted with *Ka 'Imi Kupuna*
- 1999**            **Public Archaeology Project-Limahuli** [Archaeology Week, April]  
with Martha Yent conducted, supervised public dig for National Tropical Botanical Garden
- 1997**            **Archaeology ProSeminar Lab Assistant.** August 1996 - May 1997  
*Northern Arizona University*, Department of Anthropology, Flagstaff, Arizona  
• Helped with class preparation, designed and conducted three lab classes
- 1995**            **Coordinator and Crewmember.** June  
*Cultural Surveys of Hawai'i/Hana Cultural Center*, Hana, Maui, Hawai'i  
• Coordinated archaeological survey project on Hana Cultural Center property for mitigation
- 1993**            **Coordinator/Field Supervisor/Researcher.** June 1991-November 1993  
*Hamo'a Archaeological and Historical Survey*, Hana, Maui, Hawai'i  
for Hana Cultural Center (HCC)  
• Coordinated this project, including getting the Principal Investigator, volunteer crew from the community, and setting up a field school for high school students with Cultural Surveys of Hawai'i.
- 1990**            **Researcher.**  
*Cultural Surveys of Hawai'i*, Kailua, Oahu  
• Helped with historical research of Hana, Maui for Hana Ranch EIS report.

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## **EDUCATION**

- MLA** *Harvard University, Graduate School of Design, Department of Landscape Architecture. Studies in regional planning and landscape architecture, 1971*
- B.A.** *Amherst College, 1961-63, and 1964-65. B.A. Degree with Honors in English Literature. Phi Beta Kappa, Magna Cum Laude*

## **PROFESSIONAL MEMBERSHIP**

American Planning Association (APA), Member

## **PERTINENT PROFESSIONAL EXPERIENCE**

- 1991-Present** **Townscape Inc.**, Founder and President of Townscape, Inc., a planning and design firm that provides services to community groups, public agencies, developers, and landowners throughout the State of Hawai'i. He serves as principal in charge of all projects, and also takes on the role of overall project manager for major projects including:  
Northwest Hawai'i Open Space Plan for County of Hawai'i Planning Department  
Kukui'ula Master Plan for 1,000-acre planned community for A&B Properties, Inc.  
Military Family Housing Master Plan for U.S. Army, Pacific  
AT&T Diversity Study for AT&T Pacific  
Waiawa Town Center Master Plan for Kamehameha Schools  
Fort DeRussy Master Plan for U.S. Army, Pacific.  
Wai'anae Sustainable Communities Plan for the City and County of Honolulu  
Pohakuloa Training Area for U.S. Army Garrison, Hawai'i  
Forts Wainwright and Richardson for U.S. Army, Alaska  
Kalaeloa Redevelopment Feasibility Study for Department of Hawaiian Home Lands.
- 1984-1991** **R.M. Towill Corporation**, Vice President and Manager of the Department of Planning and Land Development. Served as principal in charge and/or overall project manager on a number of major planning projects, including:  
AT&T Fiber Optic Land Route, Oahu  
Keahole Airport Master Plan, Island of Hawai'i  
Villages of Kapolei Master Plan, Oahu  
West Loch Estates Master Plan, Oahu  
Kukuila Planned Community Master Plan, Island of Kauai  
Army Installation Master Plans, Area 1, Republic of Korea  
AT&T Trans Pacific Cable Landing, Oahu  
Honolulu Waterfront Master Plan, Oahu
- 1976-1984** **Townscape Associates**, Founder and Principal Planner, a planning firm established in Massachusetts providing land planning and design services to landowners and developers and town planning services to New England Cities and Towns and to Native American communities.